

THE SPIRIT OF MISSIONS

JULY, 1936

I'm Sticking—Staying Here

STANDISH MacINTOSH

Bishop Rowe Flies Arctic

MICHAEL J. KIPPENBROCK

C. A. Invades Tennessee

B. FRANK MOUNTFORD

*Also in this issue—*MISSIONARY FACTS FROM
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The Spirit of Missions

THE REV. G. WARFIELD HOBBS, D.D., Editor
WILLIAM E. LEIDT, Associate Editor

Vol. CI

July, 1936

No. 7

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THE REV. KARL MORGAN BLOCK, D.D., Rector of St. Michael's and St. George's Church, St. Louis, member of National Council and Forward Movement Commission, will speak in Episcopal Church of the Air, July 5, at ten a.m. E.D.S.T. (Columbia network)

The Spirit of Missions

VOL. CI, No. 7

JULY, 1936



Missionary Facts from Many Lands

A SUDDEN GOVERNMENT order closed the winter term of the middle schools in central China for the spring vacation so early and so abruptly that examinations could not be held. The canny Chinese principal of Boone Middle School met the Government's demands promptly and fairly, but he also announced that, even though the school was closed for vacation, examinations would be provided and any of the boys who had nothing else to do might drop in and take them. The suggestion was adopted by all the boys and Boone alone of all the schools in the central China area entered the spring term with winter examinations over and work complete.

RADIO MESSAGES from a freighter en route from San Francisco to the Orient a few months ago told an interested world that a baby was about to be born on the freighter and there was no doctor. A later message said mother and twin daughters were doing well. Shortly after, the twin daughters were baptized in the Cathedral of St. Mary and St. John, Manila.

THE BISHOP of Tokyo, the Rt. Rev. P. Y. Matsui, has gone to Australia at the invitation of the Archbishop of Sydney, to participate in the celebration of the centennial of the landing in Australia of its first Bishop, the Rt. Rev. William Grant Broughton. The Church's work began in various parts of Australasia in the previous century but the

diocese was not organized until 1836. There are now twenty-five dioceses in Australia and nine more in the Province of New Zealand and Melanesia.

The first Bishop for Japan, Channing Moore Williams, was consecrated in 1866. The third of four Japanese Bishops now visits the Church in Australia.

BOONE LIBRARY SCHOOL, Wuchang, China, has had a good year. Nine students were graduated, nine became seniors in the two-year course, and nine new students were admitted. All the graduates are well placed; demand for trained librarians in China still runs ahead of the supply, and Boone is still their only training school. The national Ministry of Education renewed its grant to the library school and the Hupeh Bureau of Education has made a grant.

CHURCHMEN MOTORING through the Berkshires this summer will want to visit the Rectory Missions Gift Shop in Canaan, Connecticut. Sponsored by the Woman's Auxiliary of Christ Church, Canaan, the shop has one of the largest collections of crafts from all the Church's mission fields—China, Puerto Rico, Southern Mountains, and Indians. One day each week special emphasis will be placed on a particular mission and an effort will be made to have a missionary or two from the field selected present at that time. Mrs. K. O. Miller is president of the Auxiliary group conducting the Missions Gift Shop, any profits of which will be devoted to the Church's Mission.

THE PRESENT Chinese Minister of Foreign Affairs, General Chang, was formerly Governor of Hupeh Province and lived in Wuchang. He asked one of the foreign mission staff at Boone, Mr. Arthur J. Allen, to help him improve his English and, in order to make time for it and not conflict with the work at Boone, he sent his car for Mr. Allen twice a week at 6:30 in the morning and they did English until the tutor had to get back for 9:20 classes at Boone.

"The Foreign Minister is one of the most forward-looking men in the country," Mr. Allen writes. Although baptized as a student, he has never become an active Christian. His wife is a fine Christian woman.

THE RT. REV. CHARLES S. REIFSNIDER was enthroned as Bishop of North Tokyo on June 4, in St. Matthias' Church, Maebashi. It was a simple ceremony to which only the Bishops and Presidents of the Standing Committees of the dioceses of the Nippon Sei Ko Kwai and the clergy of North Tokyo were invited. Bishop Reifsnider who has been Suffragan Bishop since 1924 succeeds the late Rt. Rev. John McKim as head of this important missionary jurisdiction of the Church in the Orient.

MISSIONS THROUGHOUT the Diocese of Shanghai report an encouraging number of baptisms on Easter Even, a traditional time for the administration of this sacrament. In Nanking at the Church of the Heavenly Way, six persons were baptized including a sixty-year-old woman, who for many years was a devoted Buddhist. She gave herself to our Lord at one of the Short Term Schools conducted in the mission nearly two years ago. Her son, a professor in the National Central University, and a vestryman of the Church of the Heavenly Way, dates his interest in the Christian faith and life from an Oriental student conference held at Taylor Hall, Racine, Wis-

consin, some years ago. Five students were baptized at St. Mary's Hall, Shanghai, and four at St. John's University. At Soochow, ten Academy students were baptized, and at Changshu, fifty-nine adults and children. Emmanuel Church, Yangchow, reported six baptisms.

SOME YEARS AGO news of a new kind of teaching was brought by a young Chinese to his home village of Ling-ch'a in the Diocese of Shantung. He declared he had found "Four Books" quite different from the four books of the Chinese classics and what he went on to tell led his friends to put him down as mad.

But he persisted and finally the Gospel was preached there. Now there are three generations of Christians in that village and nearby. That mad young man became a deacon and two of his sons are priests. This family gave half the land for the church and their neighbors on the adjoining property gave the other half.

THE WOMAN'S AUXILIARY at the House of Bethany, the Church's school for girls at Cape Mount, Liberia, has two treasurers, one home and one foreign. The dues are divided equally. The home treasury is used toward the support of Liberian clergy who in the reductions of recent years have been left without any support from abroad. The foreign treasurer recently sent \$16.54 to the National Council's Treasurer, to apply on the Church's budget for 1936.

ST. ANDREW'S HOSPITAL Training School for Nurses, Wusih, China, awarded diplomas to seventeen nurses, the largest class in its history, at its commencement exercises late in April. So popular are the school's graduation services that the hospital chapel is no longer large enough to accommodate those wishing to attend. Commencement this year was held in Holy Cross Church. Dr. Claude M. Lee is the missionary physician in charge.

In an early issue—Impressions of Haiti by the Very Rev. R. F. Lau, D.D.

"I'm Sticking, I'm Staying Here"

Young missionary priest, after six years in South Dakota, tells why he declined call to a substantial parish in the East to stay with his Indians

*By the Rev. Standish MacIntosh
Yankton Mission, Greenwood, South Dakota*

THANK YOU for your letter about St. . . . Church . . . What you write about it is well calculated to

make a fellow jump at the chance. Connecticut—well, there is no need for me to rhapsodize. Why anyone wants to live in South Dakota is still a mystery to me after six years. Although I am not familiar with . . . itself, I know that it must be an attractive, convenient, satisfying place in which to live. On the other hand, Greenwood is only a run-down Government Agency. It does boast a sewer system and we often have running water, but we cook by gasoline

and light the house by kerosene lamps. Undoubtedly, St. . . . 's rectory, even though run down, has possibilities, but our house here is hopeless. The less said about it the better. You say the church is run down, too? Here we have to be very careful how we ring the bell at my headquarters chapel because of vibration. The roof leaks badly, the floor sags alarmingly. While the doors close after a fashion—there are many doors—gaping cracks force themselves upon your consciousness. Sometimes, when you look at all the unorthodox angles of things out of true, you wonder if you are

not a little drunk. The reduced salary at . . . is fifty per cent more than I am getting now. But believe it or not, I'm

staying here. My field is the whole Yankton Indian Reservation, with an occasional flutter toward a white congregation thirty miles away. There were three chapels on the reservation when I came; we are now establishing a fourth. The Indians are bedraggled, starved, wretched. The Government has failed dismally. And the Church hasn't done its job any too well; the people are starved spiritually, too. I couldn't possibly leave them. Nor could I leave the

HERE is one of the most extraordinary missionary documents which it has been the privilege of the Editors to bring to our readers for some time. Mr. MacIntosh was recommended for a parish in the East and when he heard of it he wrote his sponsor, the Rev. Clyde Wilson, the letter which is published here. In sending the letter to THE SPIRIT OF MISSIONS, Mr. Wilson writes:

"I've read the letter to two clergymen and they immediately said, 'Let's establish the clinic.' The Rev. William P. Ladd read the letter and said, 'Berkeley will help.' I read the letter to a vestryman of the parish in question who said, 'We would like to help.' All this willingness to aid was entirely unsolicited on my part."

The letter is printed here with Mr. Wilson's permission, but unknown to Mr. MacIntosh.

Bishop in the lurch, for the whole diocese is undermanned because of the reduction in missionary appropriations. Clyde, *Preach Missions!*

All the Indians are in the relief class, but not all are getting relief. But consider this; last year after Easter I sent in about sixty-five dollars in accumulated offerings. The bulk of it was for the Church's Program, the rest of it was for the Native Clergy Fund. This year, out of their even deeper penury, I sent \$98.74 for the same funds. These are only partial offerings, of course. No special drive was made. I would have liked to hold

back about six dollars to pay a fuel bill, but I am in a position to know how desperately the mission field needs all we can send in. Now I'm wondering how to pay the bill.

Is it worth while? Decidedly. Take that new chapel I was speaking about. It is a venture of faith. A blind Indian gave us the house he lived in. I admit it is in a terrible state of disrepair. For one thing, the porch and some of the siding and shingles were burned for firewood because the family was in such desperate straits last winter. But Dennis is also going to give five to twenty acres of land when he and his brother can come to a definite understanding about his new home. One of the Indians begged a bell from the Government, a discarded one, of course. The Bishop has promised to let us have the altar that the late Bishop Burleson used in his private chapel. At present the congregation is meeting at the home of one of the members. I have made two monthly visitations there, with celebrations of the Holy Communion. The first time there was also a baptism. When the Bishop comes next month, there will be about four or five confirmations at the new St. Joseph's Mission.

Since early in Lent, in coöperation with

the Government doctor, who is really trying to do something about the terrible conditions, I have been issuing special rations for undernourished pre-school children. About forty families are on the list, only a drop in the bucket, but our resources are limited. The Bishop financed the project, how I don't know. We have been issuing canned milk, dried peas, cheese and oatmeal chiefly. For one issue we had prunes; for another two boxes of apples. The ordinary Government rations feature rice, flour, beans, and coffee—carbohydrates, you see. The doctor wanted the youngsters to have more proteins.

The other day I asked the doctor what was the chief health problem. His answer was immediately tuberculosis. This squares with my experience. Last year fifty per cent of the children in the local school showed traces of the disease. The doctor added that if the Church could establish a clinic for the treatment of ambulant patients, the death rate on the reservation would be cut fifty per cent. I'm praying that a way may be found.

No, I'm sticking, that is, if my own health holds out. And mind, I get a big kick out of it all, and really humorous elements are not lacking.

Birthplace of Liberia Mission Revisited

A BRIEF HOLIDAY from the House of Bethany at Cape Mount, Liberia, has been spent by Miss Mary Wood McKenzie in a trip to Cape Palmas where there were meetings to celebrate the hundredth anniversary of the Episcopal Church Mission. Miss McKenzie writes on her way back to Cape Mount:

As it was my first visit to Cape Palmas, I visited spots of historic interest, chief among them being Mt. Vaughan cemetery and the site of the first mission. I recalled a leaflet sent me from headquarters when I first volunteered. It gave a sailing date, date of arrival, and either date of death or return because of illness. The list was long and was made very vivid to me as I looked at the graves of many of them. Few lived more than two years after arrival. I had recently read *Dawn in Africa*, the diary of

Mrs. Scott, so I could visualize some of their hardships, and it makes me doubly thankful for our many blessings.

Cape Palmas is a sad place, with its many ruins of good houses built by the early settlers, houses so much better than these of the present day. Then there are Cuttington College and Brierly Hall, relics of our Church's work there, and now abandoned. The people are begging for schools and in my opinion they are unable to get them unless we help.

I attended the meeting of the Woman's Auxiliary with its representatives from other branches. I wished I could be in two or three places at once so that I could help them in their organization, and that we had workers and means to put on a big Forward Movement. I feel as if we had grown weary in well doing and forsaken our children. I shall be glad to get back to my fifty girls at the House of Bethany.

With Bishop Rowe Along the Arctic Coast

Airplane carries Bishop of Alaska 2,500 miles to isolated northern missions in five-day visit. Ninety-eight persons were confirmed

By the Rev. Michael J. Kippenbrock

Recently Priest-in-Charge, St. Matthew's Church, Fairbanks

IT WAS SEVEN o'clock, one evening last July when Pilot Noel Wien of the Wien Alaska Airways landed his plane close to St. Thomas' Mission, Point Hope, Tigara, Alaska, and the Rt. Rev. Peter Trimble Rowe, Bishop of Alaska, stepped out to be greeted by the Ven. Frederic W. Goodman, Archdeacon of Arctic Alaska. Archdeacon Goodman and the people of Point Hope remarked the coincidence that it was just three years to the very day and hour since Bishop Rowe had arrived at Point Hope on his previous visit.

Bishop Rowe had not intentionally delayed visiting Point Hope for three years. He had planned to visit there in the summer of 1934. The story of why he did not get there is illustrative of some of the difficulties of transportation in the northland. Desirous of visiting the work of the Church of England in Canada along the Mackenzie River and in the Canadian Arctic at the request of the Rt. Rev. A. L. Fleming, Bishop of the Arctic, and of visiting a portion of the northern coast of Alaska which he had never been able to reach, Bishop Rowe planned to leave

Edmonton in July, have an airplane from Fairbanks pick him up at Aklavik at the mouth of the Mackenzie, and fly him

THREE months ago (see April issue, p. 153) Miss Elizabeth Hayes wrote of Bishop Bentley's summer visitation along the Koyukuk River. Now a missionary, recently retired from Fairbanks, recounts another missionary journey on which he flew, with the Bishop of Alaska, the Rt. Rev. Peter T. Rowe, to the northern coast stations.

These journeys—so essential a part of the Church's ministry in Alaska—indicate some of the hardships and difficulties which must be overcome in proclaiming the Gospel in Alaska; something of the extent of the Alaska mission; and the calibre of the Church's missionaries who for fifty years have been planting the Gospel of Christ in this vast empire of the North.

Readers of THE SPIRIT OF MISSIONS will want to have Alaska Today, a leaflet recently published by National Council, and available free from Church Missions House Book Store, 281 Fourth Avenue, New York, N. Y.

around the whole north coast of Alaska to Nome, with stops at Demarcation, Point Barrow, Wainwright, Point Lay, Point Hope, Kivalina, and Kotzebue. But when the time for the trip came Bishop Rowe had to postpone it until August, for the Mackenzie River steamer on the July trip would not reach Aklavik. In August, after many delays due to bad weather conditions and heavily laden barges, the boat was not scheduled to reach Aklavik until early September—too late in the season for an airplane to make the

Arctic trip. The trip had to be abandoned, and Bishop Rowe was forced to return to Seattle to await the coming of another summer.

The next summer came and after visiting many of the Alaska missions, including Nenana, Fairbanks, Fort Yukon, Circle, and Eagle, Bishop Rowe was ready to leave Fairbanks on the morning of July tenth. Pilot Wien had agreed to deliver a supply of fresh meat to a miner at Tofty, where there was no landing field.

THE SPIRIT OF MISSIONS



BISHOP ROWE CONFIRMS THIRTY-TWO AT POINT HOPE

The choir and confirmation class gather outside St. Thomas' Church at the close of the service. Bishop Rowe and Archdeacon Goodman are in the center of the group

Bishop Rowe sat beside the pilot and I occupied the rear seat of the four-place Stinson plane, with 170 pounds of frozen meat done up in seven burlap-wrapped packages on the floor in front of me. When we reached Tofty, Mr. Wien circled low over the mine. When he said, "Drop," I pushed the door open with one hand and one foot and with the other hand and foot I pushed one of the packages of meat out of the plane. The plane circled again and the performance was repeated until all the seven packages had been "delivered." So accurate was Mr. Wien's timing and judgment of distance and altitude that all seven packages fell within a radius of fifty feet, having been dropped from an altitude of fifty feet at a speed of more than sixty miles an hour. Resourcefulness and ingenuity are still needed to solve problems of living in Alaska.

Our immediate destination was Nome. An hour and forty minutes out of Fairbanks we came to Tanana where the Tanana flows into the Yukon. We continued down the Yukon, past the village of Kokrines, and landed at Ruby to refuel. Even though the field is high above the town and there was a good breeze, the mosquitoes were large and fierce and we were glad to be off again after a half hour's stop. On down the Yukon we

passed Koyukuk Station and Nulato, thence over rugged mountainous country to the head of Norton Sound, a part of Bering Sea, and then Nome. We had intended to continue on to Kotzebue that evening, but the weather reports, showing fog on Kotzebue Sound, made it unsafe to proceed.

Since the fire of September 17, 1934, at Nome, lodging places have been at a premium, but Bishop Rowe and I were hospitably received by Mr. Alfred Lomen. After dinner, Mr. Lomen took us for a ride to Sunset Glacier and Anvil Creek. It was my first glimpse of Nome and I found it all most interesting. I had seen plenty of tundra before, but I had never before seen the treeless world of the Arctic. The King Island Eskimos, expert carvers of ivory, were camped on the beach at Nome. At the beginning of the summer they come to Nome in their large skin boats, called *oomiaks*. These are upturned on the beach and the King Islanders spend the summer under their shelter. In years gone by there was a church in Nome, but St. Mary's has long been closed. Before we left Kotzebue, next day, Bishop Rowe baptized two children.

Early the next afternoon we landed at Kotzebue where the Rev. Francis Menager of the Roman Catholic Mission

WITH BISHOP ROWE ALONG THE ARCTIC COAST

greeted us. Later, Bishop Rowe administered the Rite of Confirmation in a private home to Mr. and Mrs. Wagner and their son and an Eskimo girl from Kivalina; a service arranged by Archdeacon Goodman.

Mr. and Mrs. Wagner have charge of the Government school at Kivalina, and are of real assistance to Archdeacon Goodman in the work there. Archdeacon Goodman visits Kivalina midway between Kotzebue and Point Hope, in the winter, making the trip by dog-sled. It is a most difficult trip, especially where the trail skirts along the cliffs at Cape Thompson and the winds blow fiercely and continuously.

We took Mr. Wagner to Kivalina to prepare for Bishop Rowe's visitation a little later and then leaving Kivalina, Pilot Wien flew low along the beach line for many miles. The altitude varied from twelve to fifty feet. He explained that we could make twenty miles an hour more at sea level than at two thousand feet. It was a genuine thrill and gave us an undeniable sensation of speed and movement which is lacking in flying at higher altitudes. We passed over Cape Thompson and headed northwest, seemingly bound across the Arctic Ocean for Siberia. Point Hope lies at the very end of a twenty-five mile sandspit extending out into the ocean. It is flat and treeless and we found no difficulty in believing what we were told of the violence of the Arctic storms which, especially in winter, turn this region into another eerie sort of windswept white world, with little protection offered for man or beast. There is a lighthouse at Point Hope, of which Archdeacon Goodman is official keeper. But its main function is to guide travelers by land rather than by sea. It is lighted in October and burns during the winter to guide travelers to Point Hope in the scant light of the Arctic night.

The village of Tigara lies about a mile from the mission buildings, the trail between being marked by a series of whale bones set upright in the tundra about six feet apart. In a blizzard such guide posts

are an urgent necessity. Pilot Wien circled the village before landing and soon after we were installed in the Archdeacon's house, the village people began to arrive; they had been expecting the Bishop for some time. The whole village assembled in Browning Hall, which serves as a parish house and community center, to greet the Bishop, and later a dance was staged in his honor.

The next morning we flew to Point Lay, 164 miles up the coast and within two hundred miles of Point Barrow. Most of the men of the village were starting out hunting but turned back when they saw our plane. There is no church building at Point Lay, but the native lay reader, Tony Joule, the teacher of the Government school, holds services in the school house for the community. Archdeacon Goodman usually visits Point Lay in the summer by boat. Tony Joule is a product of the Church at Point Hope. He also attended Mount Hermon School in Massachusetts for a time. The service at Point Lay was an inspiration. It began with the Solemnization of Holy Matrimony by the Archdeacon for Tony Joule and May Oopiksoun, a fine young woman of the village, and continued with the



MENDING HIS FISH NET
Although it is mid-summer this Kotzebue
Eskimo wears his fur parka



GOVERNMENT SCHOOL IS USED FOR SERVICES AT POINT LAY
Archdeacon Goodman visits the Eskimos at Point Lay each summer. On a recent visitation Bishop Rowe accompanied him to confirm a class of twenty-seven

Bishop's sermon, interpreted by Tony Joule and the Order of Confirmation. Twenty-seven persons were confirmed.

On leaving Point Lay, we intended to fly inland behind Cape Lisburne and Cape Thompson directly to Kivalina, but about half-way fog closed in ahead of us and the pilot was forced to fly low following a small river to the sea. We rather expected it to take us to Kivalina but instead we soon found ourselves again at Point Hope. One extra river had escaped the official mapmaker.

The thick blanket of fog precluded any hope of our reaching Kivalina that day, and our plans had to be altered. Confirmation in St. Thomas' Church, Point Hope, was held that afternoon for a class of thirty-two persons. Here is a congregation and a choir that is well trained, the music being such that, in volume and fervency, far excelled any that I had ever heard in any white congregation. St. Thomas' is a well appointed church, and the work that is being done here is such that the whole Church may well be proud of it. This work is carried on under tremendous difficulties and handicaps, and we must pay tribute to the untiring and unselfish service of those devoted missionaries who have labored at this place for forty-five years. The religion of the Eskimo is real and ardent, simple and direct, and a spirit of genuine devotion is apparent.

During the evening I visited some of the homes in the village and met some of these cheerful and happy people in their own surroundings. I found their igloos neat and clean and the people uniformly friendly and courteous. This was mid-July; the midnight sun shone brightly in the north as I went to bed, but the fog still clung to the water's surface in the south.

Our departure for Kivalina was delayed until mid-afternoon of the next day. The fog still hung low, but Mr. Wien said he thought we could "slip under" the fog successfully. Again we flew along the beach at an extremely low altitude the whole seventy-five miles to Kivalina. For most of this distance, there was no real hazard; an emergency landing could have been made on the beach almost anywhere except along the twelve-mile stretch fronting Cape Thompson's sheer cliffs. Here all the pilot's skill and judgment were brought into play. The fog would not permit him to fly above the cape, and he had to skirt the cliffs, taking particular care not to strike any of the myriads of sea birds, gulls, crowbills and ducks, which nest in these cliffs and which swarmed around us with raucous cries.

Arrived at Kivalina we found that Mr. Wagner had everything in readiness, and late in the afternoon Bishop Rowe confirmed thirty-five people. Archdeacon

WITH BISHOP ROWE ALONG THE ARCTIC COAST

Goodman had accompanied us from Point Hope, and after dinner Bishop Rowe remained at Kivalina with Mr. Wagner while Mr. Wien and I set out to return the Archdeacon to Point Hope. The round trip was made without incident except that the fog still hung as low as ever and we had to continue flying just above the beach. We were flying so low that some of the Eskimos we passed on the beach thought that we were going to strike them and they threw themselves flat on the sand in order to avoid the imagined decapitation although as a matter of fact we were well above them. Landing and taking off at Point Hope required a great deal of skill, for there was a stiff quartering wind that skidded us in and out sideways.

Although the fog still held on, we picked up the Bishop and Mr. Wagner at Kivalina shortly before midnight and took off for Kotzebue. We arrived back at Kivalina just twenty minutes later, for the fog closed in ahead of us in a solid blank wall which could not be penetrated and the only thing to do was to turn back.

We spent the night at Kivalina and resumed our journey next day. There was still some fog but it soon turned to rain, and we reached Kotzebue in an hour.

On the journey north we had found Kotzebue a quiet isolated frontier outpost; upon our return, three days later, the place was transformed almost beyond recognition. It was as if bedlam reigned, for the first two boats of the season had arrived and were lightering their cargoes ashore. Everyone, Eskimo and white, from miles around had gathered for what must be a yearly jamboree. Three other planes were on the landing field; merchandise from the steamers was piled

high on the beach in front of the stores; and everyone was busy greeting friends and neighbors who had not been seen for long months.

But we did not stop long: we took leave of Mr. and Mrs. Wagner and the hospitable people of Kotzebue and headed up the Kobuk River, toward the Mission of St. John's-in-the-Wilderness at Allakaket. As we approached the headwaters of the Kobuk and the mountains which divide the waters of the Kobuk from those of the Alatna and the Koyukuk we could see ample evidences of forest fires in the mountains, and we groped our way into Allakaket through a thick haze of smoke. Miss Amelia H. Hill and Miss Bessie C. Kay, our missionaries at Allakaket, were more than surprised to see us "drop in" for a visit.

We stayed but a little time in Allakaket, and then took off for Wiseman, a hundred miles up the Koyukuk. Flying was difficult; the smoke was quite thick and visibility extremely limited. Bishop Rowe had intended to stop in Wiseman for only a brief visit, but upon our arrival it seemed best to wait until morning to resume our journey to Fairbanks. Bishop Rowe had not been in Wiseman for thirty years, and it was interesting to hear him and the old-timers renew acquaintances and exchange reminiscences of bye-gone days.

Two hours after leaving Wiseman the next morning we were again in Fairbanks, another summer visitation of our Arctic brethren at an end. We had flown twenty-five hundred miles in five days. Bishop Rowe had baptized two children and had confirmed ninety-eight persons. His visitation was a blessing to the missionaries in these isolated, far-flung posts and to the people they serve.

Maps of the Mission Fields—The Department of Publicity through its Missionary Information Service has issued a twenty-five cent series of missionary maps, size 22 x 34 inches. Subjects available are Alaska, China, Hawaiian Islands, Japan, Latin America, Liberia, Negro in the United States, and Philippine Islands. Write the Department for detailed information.

Social Workers Meet in Atlantic City

Episcopal Conference in sixteenth annual session, May 24-29, concerned over questions of standards in a variety of aspects of life

THE EPISCOPAL Social Work Conference opened its sixteenth annual meeting in Atlantic City on Sunday, May 24, with sermons in the local churches on The Church and Social Service. That afternoon registrations were taken at the booth of the conference in Convention Hall where nearly two years ago General Convention staged its impressive opening service. The Department's program was exhibited here by charts, depicting the institutional and agency set-up of its work, with photographs of its founder, the Rev. Charles N. Lathrop, and his successor, the Rev. C. Rankin Barnes. Many persons, not Church members, commended the progressive nature of the Episcopal Church's program in the field of social work.

Among the many agencies maintaining consultation services in connection with the National Conference of Social Work, religious social work was represented by the Church Conference of Social Work of the Federal Council of Churches, our own Episcopal Social Work Conference and Church Mission of Help, and the National Catholic Welfare Conference.

The attendance at the Episcopal Social Work Conference included the registration of 275 clergy and laity from forty-four dioceses, in addition to two from China and two from Toronto. The presence of twenty-five chairmen and representatives of diocesan social service departments was gratifying.

The conference this year concerned itself with standards in the Church's social agencies and child-caring institutions, as well as with ethical and moral standards in preparation for marriage and in the body politic. An effort was made to evaluate and justify the existence of diocesan social service organizations, and a suggested program for a parish social ser-

vice committee was outlined. Finally, the Church's position in regard to the Social Security Act, the Coöperative Movement, and interracial relations was sought in penetrating fashion.

Distance prevented the presence of the Rev. C. Rankin Barnes, president of the conference. In his stead Spencer Miller, Jr., the Department's Consultant on Industrial Relations, served as presiding officer at three of its sessions. The program proved highly provocative and stimulating in the discussions which followed each paper.

Miss Agnes M. Penrose, for many years General Secretary of Church Mission of Help in the Diocese of Albany, presented a description of the use of the skills of the case work method by CMH in her paper, The Church and the Social Case Work Method. She declared that since its inception, twenty-five years ago, Church Mission of Help has been "particularly aware of the need in the lives of the young people who come to it for aid for the greatest force of all, the Church." The question has been asked CMH secretaries, "What do you want me to do?" How often they would like to ask: "What do you want us as an organization to do? How can we work this problem out together as we need to do girl by girl?" Miss Penrose closed with a challenge: "We look—and we hope not in vain—for the Church to help us find the answer."

With great care and tact Mr. Pepper interpreted the task of CMH, after his five months' association with it as Executive Secretary, in an address, New Opportunities Face Church Mission of Help. He felt the validity of the purpose adopted by CMH to be as strong today as it was twenty-five years ago: "Our continuing opportunity is the quality of case

SOCIAL WORKERS MEET IN ATLANTIC CITY

work made available to our clients," and further, "to know the combination of circumstances which contribute to their problems and delinquencies and the ways in which these can be ameliorated by better educational, economic, health, recreational and spiritual resources."

Byron T. Hacker, Director of the Children's Community Center of New Haven, presented graphically The Possibility of Including Both Institutional Care and Foster Home Care in Homes for Children. He traced the development of the idea of an institution, filled with emotional appeal on the part of its sponsors, through to the present trend, where the child's future life adjustment to an adult environment has become the all important function of any program of child care. He stated that "no attempt has been made to compare foster home care with institutional care, but rather to indicate the desirable results of one method of care complementing the other in order that the children concerned might have the benefits derived from both when and where their individual needs seem to require them."

Miss Sarah B. Crosby, recently appointed Director of Angora School, Philadelphia, took as her theme, New Problems in Church Care for Dependent Children. She confirmed Mr. Hacker in his assertion that the purpose of the care of dependent children was a process converting them into independent adults. She added that care must be exercised to avoid isolation of the institution. Its program must be planned with a view toward making it an integral part of the community.

The keynote of the paper on Instruction Before Marriage read by the Rev. Russell S. Hubbard, Rector of St. Martin's Church, Providence, and the discussion which followed centered about the goal of Christian marriage. Mr. Hubbard asked, "Is it merely a relationship couples enter into for happiness, or does it involve a joyous companionship based on love and forbearance with stresses and strains to be faced and overcome, and all in all resulting definitely in character-

building?" Mr. Hubbard felt that marriage "can develop into Holy Matrimony only through an inculcation of the will to permanence."

In presenting his paper on The Church's Obligation to Inject Ethics into The Body Politic, Edward L. Parker, General Secretary of the Social Service Bureau of Newark, discussed the influence of Christianity on early civilization. He developed the thesis that any system of ethics today must take into account such modern problems as criminality and delinquency, especially among the young, low standards of political and business morality; and civic progress through humanitarian trends.

The Rev. George W. Dawson, Executive Secretary, Board of Social Service of the Diocese of Newark, answered in the affirmative the question in his paper, The Part-Time Diocesan Social Service Executive—Asset or Liability? As a part-time executive himself, Mr. Dawson conceived his job to be the supplying of standards for institutions and agencies within the diocese, with definite effort exercised for the improvement of methods. His conclusion was that even "a half-time executive does not need to be merely a makeshift, but he can be and should be a real asset to his diocese and to the community at large."

Disappointment on the part of many delegates was expressed at Mr. Barnes' absence, especially since he was scheduled for an address on Practical Standards for Parish Social Service Committees. Mr. Barnes, however, had prepared a paper on this subject which was read by the Very Rev. Walter Gray, of the Pro-Cathedral of the Nativity, Bethlehem. In the paper Mr. Barnes outlined as a requisite in the organization of a parish social service committee the "careful consideration of the character of its membership. . . . The spirit dominating such a committee must be a thorough determination to apply the principles of Christianity to the social needs of the community." These needs must first of all be learned through a survey of the community.

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The Rev. Don Frank Fenn, Rector of the Church of St. Michael and All Angels, Baltimore, in his paper, Pastoral Use of Case Work in Family Adjustments, discussed problems faced by clergymen and social workers because of their mutual lack of understanding. The lack of confidence engendered hampers the effectiveness of the contribution of both and a new rapport can best be effected by a freely given contribution on the part of the priest and the social worker in a recognition of the value of each in the solution of the problems of clients. He emphasized the need of carefully kept records and adequate clearing to prevent duplication and exploitation.

Spencer Miller, Jr., speaking on The Responsibility of the Church in the Drive for Social Security pointed out that social security, though one of the deepest instincts of mankind, was being discussed as a process controlled by government for the first time in the history of the United States. As defined by Miss Mary Van Kleeck, "Social security is assurance of continuity of the creative work of society as a whole; it signifies also the obligation of society for the security of the individual worker as a right which he holds in common with all workers." Conceived in these terms, Mr. Miller declared that "We realize how far short the Social Security Act passed by the Congress provides for the complete social security of the citizenship."

As General Secretary of the Coöperative League of the United States, E. R. Bowen, of New York City, in his address, Are Coöperatives the Way Out? considered the coöperative movement idea as the means of preventing crime, unemployment, dictatorship, war, and the destruction of character and culture. He emphasized the need of the Christian

Church to support the plan of democratic economic action through coöperatives as the alternative to Communism or Fascism. His conclusion was a challenge: "Will the Churches carry on their commission of healing the diseases of poverty and thereby fulfill their mission of brotherhood?"

An analysis of the interracial problem was presented by Mrs. Crystal Bird Fauset in a paper on Building Race Attitudes with Young People. Recalling the age-old conflict between peoples of differing cultures on the basis of competitive effort, Mrs. Fauset, herself a Negro, seeks to correct the prejudices of young people through courses outlining the historic background of different racial groups with an emphasis on the contribution to the world each has made. Approaching members of another race with an understanding of their ethnic background abolishes those illusions and myths which grow out of a deliberate prejudice.

The sixteenth Episcopal Social Work Conference like the sixty-third National Conference of Social Work was not an outstanding conference; it was certainly not spectacular but it did consolidate some gains; it marked an advance on other lines.

The conference which in 1937 will meet in Indianapolis, selected three of its four officers for the ensuing year:

FIRST VICE-PRESIDENT—The Rev. Francis D. McCabe, Director of Probation, State of Indiana.

SECOND VICE-PRESIDENT—Dr. R. Clyde White, Professor of Sociology, University of Indiana.

SECRETARY—Miss Nadia Deem, Family Welfare Society, Indianapolis.

The President will be the Executive Secretary of the Department of Christian Social Service when appointed.

The United Thank Offering Number in September will contain articles by the Rt. Rev. G. Ashton Oldham, Bishop of Albany; Margaret I. Marston, recently returned from a visit to the Church in the Orient; Mrs. Henry Hill Pierce on Why I Believe in Missions; Mrs. J. H. Molineux of Sitka, Alaska; Deaconess Maria P. Williams of Dante, Virginia; and others.

Church Army Invades Tennessee Valley

Lay evangelists offer an aggressive ministry
to meet spiritual needs of people whose
material condition is being transformed

By Captain B. Frank Mountford

National Director, Church Army

In this fourth article on the work of the Coöperating Agencies, Captain Mountford describes a definite Church Army project which shows the methods and policies employed by C.A. in its missionary work. These methods adapted and modified by local conditions are used by C.A. workers wherever they go—South Dakota, Florida, Hawaiian Islands—everywhere.

1 1 1

THE TENNESSEE VALLEY, including the watershed of the Tennessee River, touches seven States and has a population of two million people. Nearly half of these people live on farms, about 173,000 in number and comprising eight million acres of cleared land. Many of these farmers, including almost all those in the mountains, live in poverty, hard to be understood by the average Church person. The average family income in many counties is below five hundred dollars and many families of ten or twelve have annual incomes as low as two hundred dollars.

These are the people whose lot is likely to be changed by the activities of the Tennessee Valley Authority (T.V.A.), created by Congress in 1933 for flood control, prevention of soil erosion, purveying hydroelectric power, and in other ways furthering the welfare of the people of the Tennessee Valley. The sponsors expect that in the next two decades, T.V.A. activity will bring about such economy as will enable a man to be part-time farmer and part-time industrialist.

What shall be the Church's contribution to this great redemptive effort? Is it possible that the establishment of a

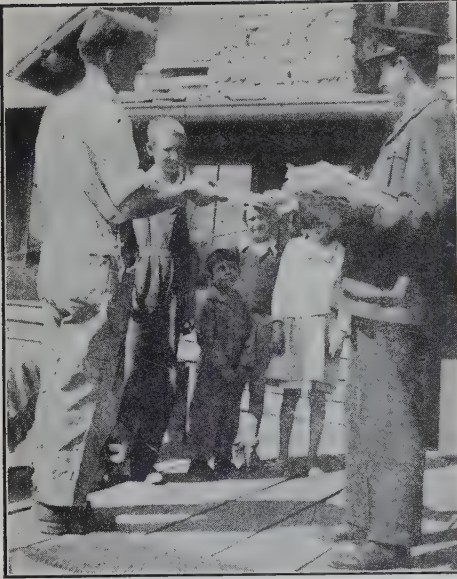
new and wiser economy can effect the desired result? Can materialistic effort alone benefit this great population group?

To answer these questions the Dioceses of Tennessee and Alabama have called in Church Army to coöperate in the provision of an aggressive ministry which will meet some of the spiritual needs of the region. The Church's established work is chiefly in cities, eighty-five per cent of its membership being in city churches. The rural situation in northeastern Alabama and Tennessee presents an opportunity calling for urgent action. There are whole stretches of well peopled country without any worthwhile ministry. There is no dearth of preachers—sincere men preaching damnation with great zeal; sensationalism and superstition is rife. Obviously such efforts will not hold young people who are receiving modern education. Pastors and teachers are needed, men and women who will preach and live the love of God.

A beginning was made last summer, and this summer an increased group of ten Church Army workers is active in northeastern Alabama and in Tennessee. A field base has been established near the town of Scottsboro and, after sufficient experience here, the workers will be assigned to other parts of the valley as the work is extended, other workers coming into the Scottsboro base to keep up a steady flow through the years.

The activities of one Church Army missionary in the region of the site of the Guntersville dam during a typical week of work will show how the work is carried on. It is Saturday morning. Guntersville is thronged with farmers in blue

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SOMETHING TO READ

Isolated people often starve for good reading matter. C.P.C. helps C.A. meet this need

overalls from near-by Sand Mountain and down the river. They congregate around the Court House, to make trades, to hear news, and to discuss views. The Episcopal Church is not silent, the Church Army Captain is on the spot, and a large and respectful crowd gathers round. It being springtime, time of plowing and planting, the Good News of Lent is appropriate and easily understood. After the meeting, two dozen farmers ask for copies of *Forward—day by day*, promising to read them. Some linger to ask Bible questions, to express gratitude for the message. They will carry the news through the county. Saturday afternoon the county jail is visited and the Gospel taken to sixteen white men and one Negro. Eighty per cent of the men in jail through the year are illiterate, and during the summer the sheriff is frequently called upon to take people to the mental hospital, due to the emotional disturbance of sensational revivals. The countryside needs the sane presentation of the Gospel, and so Church Army renews its consecration to rural evangelism.

Then comes a visit to an incurable invalid on Sand Mountain, a protégé of

the Guntersville Churchfolks, and a simple service is held in his home. This shut-in, by inviting friends to his cottage for the visit of the missionary, has brought the Gospel to many of the young folks of the district. Although only a monthly visit is possible, one man has been confirmed and three people are candidates. When the Bishop of Alabama visited here last fall, he administered Confirmation and Holy Communion in the kitchen of the two-room shack, in touching simplicity.

Sunday morning finds the C.A. Captain back in Guntersville for Sunday school. Begun last summer with four children of Church families, the enrollment is now over thirty, most of the newcomers being of poor, underprivileged families previously unchurched. This twenty-five-year-old mission church had been practically closed for two years, but now services are held twice a month. The Sunday lessons are read by one of the T.V.A. staff. The other churches in town are benefitting by this renewed life.

In the afternoon the Captain ferries across the Tennessee, a few miles above the dam site, to truly rural Columbus City. A group of nearly fifty await him by the cedar grove where last year Church Army began with an outdoor mission at which, for ten days, there was an average attendance of two hundred. The people sing heartily the hymns. There is responsive reading and sometimes the Church Catechism is explained, though Prayer Book services are not possible yet. The Gospel for the day—the multiplication of the loaves and fishes, furnishes an encouraging message to a people who themselves have very little to offer materially. After the service a visitor from Honeycomb, a neighboring community with a reputation not nearly so sweet as its name, invites the missionary to hold meetings there. The Captain has long wanted to penetrate this community, and he rejoices at this invitation which opens the way.

But what will happen when the new Guntersville dam drives out these people? They will be like the Christians who were

CHURCH ARMY INVADES TENNESSEE VALLEY

scattered by persecution. They will spread out all over the county and each one will himself become another mission center, then Church Army will follow them up and they will call in their neighbors and so the work will multiply. Perhaps eventually we shall build churches, but for the present the work goes on in cottages, groves, and schoolhouses.

The next stop on the itinerary is at Scottsboro, twenty miles north, at the T.V.A.-C.C.C. camp, which is visited twice monthly. Here Church Army has established a small library, part of our traveling library service which, with the help of Church Periodical Clubs, serves several Jackson County schools and the State Convict Camp. The whistle blows and the C.C.C. boys assemble in voluntary attendance. They, too, are hearty singers, and appreciate the message, for the Episcopal Church is the only one which comes to them, in addition to their own Army chaplain's semi-monthly visits. The services are a link with home, for here they can sing the old familiar hymns and live again in the atmosphere of God.

The day ends at the home base, the House of Happiness. The Young People's Service League is in session, the entire program being carried out by the young folks. The rector of Huntsville, Alabama, is there to administer the Holy Communion on the morrow. Here there are over thirty communicants, sixteen were confirmed after the Preaching Mission last summer. All are true country people, and they love the House of Happiness, which Miss Augusta B. Martin built more than ten years ago. (See *THE SPIRIT OF MISSIONS*, December, 1935, p. 571.)

Monday begins by driving sick folks to the doctor. Calls are made on some of the landlords in an endeavor to persuade them to coöperate with the County Health Unit by providing better sanitation in the community. Tuesday evening finds the Captain with the five men communicants who form a chapter of the Brotherhood of St. Andrew. They make their reports of men visited and of prospects for baptism, and bring in requests

from across the creek for cottage meetings. Then they study *Forward—day by day*; or rehearse the Sunday lessons, for they assist in the Sunday services. Some Tuesday nights they conduct cottage meetings.

At Cumberland Mountain Farms, twenty-three miles by road and six miles by foot from the House of Happiness, two hundred families, formerly on relief, are battling their way to self-support. For nearly a year, the Church Army Captain has been spending every Wednesday among these people. The people have asked for a resident worker and an established work. Miss A. Clarke has been assigned to this great field. Prior to her arrival, Captain C. L. Conder, who is in charge of the missionary activities radiating from the House of Happiness, organized a school and a monthly preaching service. At first, services were held in the barracks mess hall, but congregations were so large that services had to be held under the trees. Now the temporary schoolhouse is being used. The New York Bible and Common Prayer Book Society made a free grant of 175



CHILDREN PICKING COTTON

In the Tennessee Valley Daily Vacation Bible Schools have been attended eagerly by many boys and girls

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Bibles, which were a great boon to the many Bibleless homes. Pictures were also placed in every home, and later, with Church Periodical Club aid, a library was formed in the school. Attendance on Wednesday nights ranges from 70 to 125. The program is varied, sometimes recreation, sometimes preaching, sometimes stereopticon services, often a combination of all three! This is the only organized and supervised week-night activity on the mountain. The Church Army Mission Sister will be able to do much more. The mountain people appreciate these happy nights, as evidenced by their recent gift of a stone fireplace and chimney as a wedding present to the Captain, to be added to the House of Happiness. A two weeks' Daily Bible School was held last summer, before any Sunday school or county school had been organized.

Thursday affords opportunity for pastoral visiting, prayers with the sick, and churching services in homes where new babies have arrived. In the evening, the State prison camp is visited and over a hundred Negro convicts see stereopticon pictures, beautiful colored slides of the life of Jesus. Books and magazines are distributed.

These are a few of the ways in which Church Army is tackling the rural situation. The country schools afford further opportunities. Almost all would welcome

regular visits for spiritual teaching. On Sundays, the numerous undenominational Sunday schools which flourish through this region would gladly hear our message. Shut-in and aged folks can be ministered to by cottage meetings, and turned into missionaries by inviting in their friends. County towns on Saturdays and court days provide large outdoor audiences willing to listen. Groves and brush arbors open the way for outdoor mission preaching, to which country people flock. Tent meetings in mill villages and small towns conducted by a youthful team of Church Army captains and mission sisters would draw crowds. All this, well followed up, would steadily build up a permanent work among people now largely untouched by the Episcopal Church. Simple services, stereopticon pictures, Gospel singing, and patient teaching would prepare the way for the fuller appreciation of the message of the Church. What of the results in human lives and character? The altered lives of two men baptized and confirmed last summer drew the following from a third, "I would like to know more of your Church. If Mr. ABC and Mr. XYZ can join the Church and get power to overcome their meanness, why can't I?" One man who used to ill treat his family, since confirmation has led them in family prayers and brings them to church.



CLOSING SESSION, D.V.B.S. CUMBERLAND MOUNTAIN FARMS, ALABAMA

The Task Assigned to a Domestic Missionary

One priest is in charge of all Clark County, Nevada, with five regular stations, not to mention ranches and small mining communities

By the Rev. Robert J. Snell

St. Christopher's Church, Boulder City, Nevada

UP AND AWAY from Boulder City at an early morning hour to drive forty miles to Searchlight—forty miles of desert road without a filling station or sign of inhabitants, only the deep and brooding silence of the bright crystal-like desert air. This particular trek passed quickly for I was accompanied by the Bishop of Nevada, the Rt. Rev. Thomas Jenkins, who was making his annual visitation to my stations. After an hour's drive the first evidence of Searchlight appeared, a sign labeled "Main Street, Searchlight," but not a house or person was in sight. The next turn or two brought the town into view—a collection of frame houses, a row of business establishments, clustered around several mines which are the town's reason for being.

Our first stop was at the home of a communicant, an elderly lady past the prime of life. She was atop a chicken house nailing the roof down! I left Bishop Jenkins to set up the portable altar in her home while I went to get the two other communicants, and there in that simple place, accompanied by the singing of several love birds, Holy Communion was celebrated. A brief period of instruction followed and we disbanded.

Then commenced our real work. A prerequisite of services here is that I must go around and invite everyone to come—otherwise an empty hall. Not only visit but find a place to have services for Searchlight has no church nor chapel nor any contact with religion except our monthly services and the Correspondence Church School. So first I went to the hotel hoping to use the lobby but there

were too many guests to make this feasible. How about the town hall? In use as a dormitory at present—so that was out. Up the hill to the schoolhouse where I secured the permission of the teacher (one and only one) to use the schoolroom that night for service. A round of visiting followed here and there drumming up our congregation.

We stopped long enough to have service in the middle of the afternoon for the thirteen children of the school. They sang hymns, had a few simple prayers, and listened to Bishop Jenkins on baptism. In that whole room only two or three were baptized. The children are ready but the parents are usually indifferent—"wait until later and let them decide" or "I don't care if they want to!" More calls followed, stopping in time to solve the lighting problem in the schoolroom, which has no electricity.

First the Bishop found hook screws to put in the ceiling and securely anchored them there to hold the lights, standing on precarious infant desks to do the task. Then we tramped over to the leading saloon (the unofficial social hall of the town) and borrowed their oil and gas lamps since they would not need them until late in the evening when the electric lights went out. These were put up and lighted, the portable altar set up, and we were ready for service.

Soon after supper the people gathered for service and managed to squeeze into the undersized seats. The service was eagerly participated in by all who had come and seemingly greatly enjoyed in spite of the handicaps of the place. After service a forty-mile return trip to Boulder

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City through the deepest silence imaginable. No part of the country can approach the stillness of the desert at night.

The day with its three services, fifteen calls, and eighty-five miles traveled was a typical day for Bishop Jenkins. The two days before he had had a mission council meeting in Boulder City, then driven eighty miles to Moapa, where he had a service for the Indians on the reservation and spent the night, then up the next day to drive ninety miles to Goodsprings for service and visiting and back sixty miles to Boulder City. The next day he was going by bus 120 miles to Beatty and after a short period there continue on to Reno, 350 miles farther north. Isolated towns, isolated lives, and isolated minds, all eager for contact with someone from the outside.

Searchlight is typical of the towns in the Missionary District of Nevada. This particular town needs desperately a place to worship and a center for wholesome recreation as there is no church, no library, no Church school, no social center, except the saloon and dance hall. Many of these towns are potential gold mines of starving human souls that only need to be discovered and to be mined! A desire for the Church is being established, very, very gradually, sometimes imperceptibly. But it should be remembered that we are working in virgin soil and sometimes the clearing is difficult. The work thus far completely discredits the old saw that the Episcopal Church is suited only for the city and city life.

Searchlight is only one of my charges, sadly neglected because of lack of time. With the aid of a Deaconess stationed at Moapa I have the whole of enormous Clark County to look after. There are people affiliated with the Church living on out-of-the-way ranches and in the utter isolation of small mining communities that I have never seen and many I have never had a report on at all. Beside Searchlight and Moapa there is the mission at Goodsprings, where we have a

little chapel but in such a state of disrepair that we have had to resort to the schoolhouse standing near-by.

Add Boulder City and Las Vegas to the list and you have my field! Boulder City has a new chapel to go along with the newness of the town and a population that is always on the go either in or out, a population that is characterized by passive indifference to any kind of church activity. They have gathered here from the four corners of the United States and most of them have left behind them all ties that bound them to any one locality. In the midst of all this flux there is a small but loyal nucleus that keeps the mission going as a reminder that even in building dams Christ does not have to be left behind! Las Vegas too presents its peculiar problems but there stands firm a loyal contingency in the midst of all the floating humanity that passes by.

The mission stations are served on mid-week trips. Boulder City and Las Vegas on Sunday, although they are twenty-five miles apart. A typical Sunday schedule includes: Holy Communion in Boulder City at eight a.m., followed by Church school at nine; twenty-five mile drive to Las Vegas for Church school at ten-thirty and Holy Communion at eleven; then back twenty-five miles to Boulder City for a young people's meeting and Evening Prayer.

If we are not "gaining ground" we are at least holding our own against open gambling, open saloons, and legalized prostitution, and demonstrating to people that Christ is not an alien to desert country nor to hot climates but that He can be followed as completely here as anywhere. How desperately He is needed by most of these people, to give them Someone worthwhile to whom to tie their lives and to enable them to overcome the stifling atmosphere and heavy hand of "defeatism" that is most apparent on all sides! This country is just realizing its potentialities: may the Church realize hers too!

In an early issue—The Guild of St. Barnabas—The story of a Coöperating Agency at the half century mark.

The Spirit of Missions

PICTORIAL SECTION



ST. MARGARET'S SCHOOL, TOKYO, LEADS GIRLS TO CHRIST

Seven St. Margaret's girls and one young teacher recently voiced their determination to surrender themselves to Christ as their Lord and Master, and were baptized. This is a fairly frequent occurrence in the Church's schools overseas



NEW CHRISTIANS AT ISOYAMA, JAPAN

This group and a larger one which is being prepared for baptism by Deaconess Anna L. Ranson, is indicative of the real opportunity which confronts the Church in rural Japan (see *THE SPIRIT OF MISSIONS* for May, page 203)



THE ONLY PULLMAN IN ISOYAMA, JAPAN

Deaconess Ranson, her Japanese Biblewoman, and their village friends, are rejoicing that they are soon to have a simple frame church, largely made possible through a small grant from the National Council



AN INCREASINGLY COMMON SIGHT IN INDIA

The Rev. John P. Aaron, son-in-law of the Bishop of Dornakal, baptizes some converts in a river near Bhinadole, India. Mr. Aaron is known to many Churchmen in America as he received his theological training in this country



ESKIMO IGLOO AT POINT HOPE, ALASKA, IN SUMMER

In the middle of the short Arctic summer the snow and ice disappear for a few short weeks. The Church's work in the Point Hope region is in charge of the Ven. Frederic W. Goodman (see Mr. Kippenbrock's article on page 295)

First Ordination in Hunan Area



Recently, the Rt. Rev. A. A. Gilman, Suffragan Bishop of Hankow (seated center) visited Trinity Church, Changsha, to advance two Chinese deacons to the priesthood. They have been assigned to work in Siangtan and Anyuen. This first ordination in the

ances Two Chinese to Priesthood

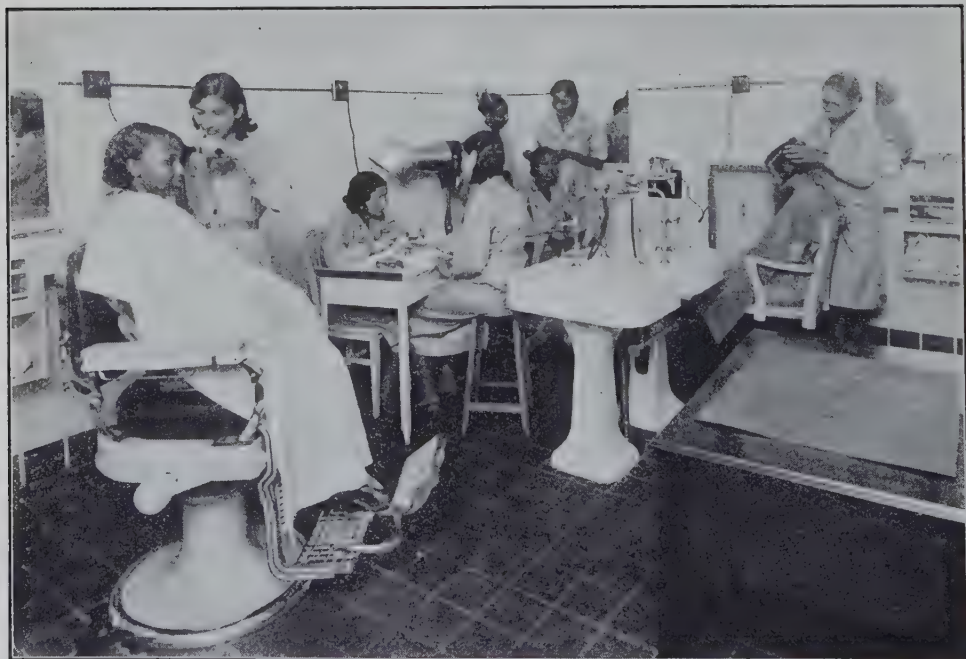


Hunan area brought together a group of clergy from our Hunan stations. Included in the picture are the Rev. Walworth Tyng (seated first row), the Rev. Newton Liao (standing left), the Rev. Thomas Hu (standing right), and the vestry of Trinity Church



LABORATORY IN ST. LUKE'S HOSPITAL, MANILA, P. I.

St. Luke's this year again won first prize in National Hospital Day stressing cleanliness, neatness, and tidiness, held annually in Manila. The *Manila Bulletin* issued a special Hospital Day number. (see page 324)



BEAUTY SHOP CLASS, ST. PAUL'S SCHOOL, LAWRENCEVILLE, VIRGINIA

Beauty culture is one of the occupations in which a Negro girl has a real opportunity. Several of the schools of the American Church Institute for Negroes are now offering a one-year course in this trade to help girls fill a useful place in life



READY TO VISIT A COUNTRY STATION IN CHINA

Miss Margaret I. Marston (center) who returned late in June from a visitation of the Church's work in the Orient, spent nearly four months in China. While in Wuhu, Miss Laura Clark took her to visit the work at Sanshan, four hours away by ricksha



WOMEN AIDES OF BISHOP JENKINS IN NEVADA

Much of the forward movement of the Church in the Missionary District of Nevada under the leadership of its present Bishop, can be attributed to the devoted work of able women. Bishop Jenkins recently gathered these women together for a retreat at Hawthorne

SANCTUARY

The Church's Mission

Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country.

MORE THAN HALF of the current Church Year is gone. Shall we look abroad over the mission field and offer our prayers for the Church's Mission and our missionaries, throughout the Trinity Season?

In Africa, for the newly arrived Bishop of Liberia, his small staff of missionaries, and the native clergy, teachers, and other lay workers. For an increase of staff, for better equipment, and more adequate support.

For the Bishops, clergy and people in the great dioceses of the Anglican Communion throughout Africa, and for all other Christian work there.

In Latin America, for progress in dealing with the many special problems arising in Brazil, Cuba, and Mexico, and in Haiti and the Dominican Republic, that the Church may go forward in harmony and peace to reach millions still untouched by the Christian Gospel.

In the Orient, for the Churches of China, Japan, and India, that they may be a strength to their countries; that they may have a full measure of help and support from the Churches at home to make them powerful instruments of the Holy Spirit for the winning of the Eastern world.

For work under the American flag, outside the United States: in Hawaii, the Philippines, Alaska, Puerto Rico, the Virgin Islands, the Canal Zone.

For all the missionaries; for the different races among whom they work, West Indian, Igorot, Eskimo, and many others; for the newly confirmed, that they may be trained and developed into strong missionaries to their own people; for more clergy and leaders to help them; for the young people and children in school.

For work in the United States, in the missionary districts, in diocesan missions and institutions, in city and country churches everywhere.

For the planning, promoting, and administrative groups at Church Missions House and in all the dioceses and districts; that lay people and clergy may have a wider knowledge and deeper understanding of the work, and provide larger support for it.

Behold, thy King cometh unto thee . . . He shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

Church Interprets Life to the Igorot

Only as Christian confidence and freedom supplant fear and superstition can the physical and moral state of primitive people be bettered

By the Rev. Clifford E. B. Nobes

Mission of St. Mary the Virgin, Sagada, P. I.

IT WAS EASTER night in a little Igorot town near Sagada. I had just removed my boots, donned an extra flannel shirt and sweater, and arranged my blanket on the army cot set up in the tiny building we use for church services. Before I had had time to crawl into the blanket, a boy rushed in, in a great state of excitement. "Padre," he said, "there is a sick baby down in the town and I think it will die very soon." It did not take long to put on my boots and cassock and reach the house.

The child was indeed very ill. Dysentery and influenza were sapping away his life. For more than a week the baby had been ailing, and now, with death only a few hours away, the parents had summoned the relatives and the Igorot prophetess.

At the beginning of the illness the prophetess had assured the parents that the sickness was caused by vengeful ancestor spirits and that recovery could come only through the offering of propitiatory sacrifices. They had sacrificed. The child had grown worse. The Christian catechist had intervened and urged the parents to take the baby to the hospital of the Mission of St. Mary the Virgin in Sagada. But such an act, warned the prophetess, would surely anger the ancestors still more and bring death to the child.

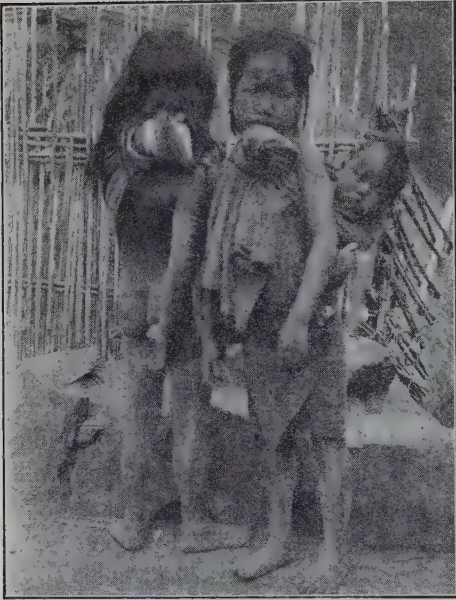
All this I learned within a few moments of my arrival. I found, too, that the young father of the baby was a Christian, and that he had been anxious to secure medical assistance for his son early in the illness. His pagan father and wife had objected. They, taught by the

prophetess, had pointed to certain pimples on the child's body as infallible signs that the sickness was from the ancestors. Reluctantly he had agreed that perhaps the ancestors were punishing him for having abandoned the religion of his forefathers.

Nevertheless, I thought that my best chance of helping the child lay in winning over the father. For an hour I argued with him. Even the prophetess, I pointed out, was willing to admit that *Apo Dios* had created all life. Was He not therefore superior to ancestors' spirits, who, after all, are only creatures? Should not His method of healing sickness, through the agency of expert medical attention, be better than the old Igorot ways? Would it not be better to allow me to baptize the child and then send it into Sagada at once? Thus did I plead, but whenever the father wavered, the grandfather and the prophetess mumbled, "*dim ipalubos*" ("Do not allow it!").

Another hour of argument with them did no good. Their whole argument rested on the fact that the doctor at Sagada had once permitted the relatives of an apparently dying woman to take her home. They had sacrificed. She had recovered. What further proof was needed that certain illness came from the *anitus*? Eventually, realizing that I could not prevail, I left. The child died two days later.

A few days later I was in Bila. As I went around the town visiting the people, I heard a mourning wailing. Turning to the house from which it came I found a number of people sitting around a woman who was crying bitterly as she rocked a pain-racked baby of fourteen months.



"SUFFER LITTLE CHILDREN"

Igorot girls as they are when they first come to All Saints' Mission, Bontoc

The baby had been taken ill the night before. They described the symptoms to me. After a hasty examination, I made the amateur diagnosis that he was suffering from intussusception of the intestines. Although I was not certain of this, I did recognize the signs of serious illness and I told the mother that the child would surely die within a day unless it were given surgical or medical treatment at once. Sagada lay three hours away, but I said I thought the baby would last that long. The mother, a good Christian, at once sent for the relatives to ask them to accompany her on the trip. In the meanwhile she told me that the prophetess, there present, had told her that the sickness was caused by the fact that the uncle of the baby was in jail in Manila. She had counseled sacrifice. Poor woman! She was doing what she thought best, but, nevertheless, I turned to her and tried to show her how dangerous her witchcraft was. She was a benign old woman who would not willingly hurt a soul, but her advice was certainly harmful.

The father of the baby could not be

found. He had gone into the forest for fuel. Despite my plea for haste, therefore, the mother decided to postpone the start of her journey until moonrise, about eleven o'clock that night. At that hour the baby was unconscious. At three o'clock he died.

In a week I saw two children dying. Both died needlessly. They died because their parents were persuaded that the cause of the illness was something other than natural. In the one case, a Christian father was being punished; in the other, an innocent child was receiving a punishment for an erring uncle. Igorot superstition and Igorot religion are inextricably mixed. Igorot infant mortality, among the highest in the world, is in large measure due to Igorot religion. And yet, we read such words as these in an article published by a man interested in sociological matters:

It stands to reason (a process of thought hateful to the zealot) that the Igorot, after surviving his devils and our devils for so many centuries, will manage to carry on in the future without our assistance. We are interested in his physical and moral welfare only. Hygiene, medicine, vocational educa-



FAITHFUL WORSHIPERS OF GOD

Sagada Christians crowd the Church of St. Mary the Virgin for all services

CHURCH INTERPRETS LIFE TO THE IGOROT

tion and sanitation can better augment these. His spiritual welfare is his own concern.

The Igorot will survive for many centuries, as a race; those children survived for about a year each. They did not survive the devils of their people; they were their helpless victims. And I defy any person to bring about any improvement in the physical and moral state of the Igorot, without concerning himself with his spiritual beliefs. The average Igorot mother will not seek medical aid for an ailing child, or for herself, unless she has lost faith in the efficacy of sacrifices. She will not mistrust their power until she doubts the religion of ancestor worship. She will not do that until she has another religious system to put in its place, for she, the Igorot woman, is close enough to God, as He created man, to be unsophisticated and naturally religious.

Her primary interest is not in the survival of a picturesque race. She wants to see the child she bore in pain grow to manhood. When her child sickens she is frantic, for death strikes so often in an Igorot town that she knows how dan-



TINGUIAN MOTHER AND CHILD

The Church in the Mountain Province seeks to bring life more abundant to these people

gerous even a slight cold may be. Is she to be encouraged to sacrifice a chicken or pig because it is the custom of her people when, by changing her religious beliefs we can guide her, with her precious infant, to a hospital? She is guided in her every act by her religious beliefs, but how cruel some of those beliefs are! My constant Igorot companion tells me that his mother once bore twins. The ancient practice in such a case is to rear one and let the other die, for it is believed that one of the pair is the child of a spirit, and unless he receives it into the spirit world, he will take both young lives. This mother carefully nursed one, but neglected the other. Soon, to her dismay the one she was caring for died. She turned her attention to the neglected one. Within a few days it too died. Is the Igorot's "spiritual welfare his own concern"?

Haphazard observers of the primitive people of the Philippines are often deceived by external appearances. They leave their desks or shops for a vacation in the "wilds." Back among the hill-folk they see the natives at their daily tasks, getting fuel, harrowing fields, build-



"TO HEAL THE SICK"

Dr. Janet Anderson at the Sagada Hospital is bringing physical well being to countless Igorots



BASEBALL TEAM OF IGOROT BOYS AT TANULONG

Igorots who see the results of Christian work in this Sagada outstation are eager to have the Church come with its ministrations to their own towns

ing terraces, and so on. "What a care-free existence!" they say. "How happy they are with none of the woes and worries that modern civilization inflicts upon its members!"

They see a school or a church in the heart of the little Igorot town and they are reminded that there are living among these people agents of a different culture. "How dreadful! Has the white man acquired a greater measure of contentment and happiness than the simple Igorot?" Obviously they expect the question to be answered by an emphatic "No." They see the external simplicity of Igorot life. They know nothing of the inner mind of the people who live by the standards of this primitive culture. Passionately they cry out, "The beauty and what little romance has yet escaped the ravenous jaws of unimaginative 'civilization' must be preserved in the Philippines, not alone because it will form the basis for a thriving tourist industry (what a sordid reason!) but because beauty is inherent in these islands and in the formula of life adopted by the many nature-loving and happy hill-folk."

How happy and how beautiful is this native formula of life?

Baltazar is an old Igorot of some sixty-five years. During the past year he has become a regular attendant of the class

in Christian doctrine conducted for the benefit of the old men of the town. After the Eucharist one Sunday he said, "Since I have learned about Christianity I have begun to live. Formerly I never felt free to live as I would have liked to, for I was always in terror lest I break some ancient taboo and thus gain the enmity of a malicious spirit. I believed that evil spirits watched me all the time, and I never knew when I stepped outside of my house whether or not one would try to harm me. I envied the freedom of Christian boys and girls. They never seemed afraid. They traveled without paying any attention to omens. No harm came to them. I wondered. That is why I became interested in Christianity. Now I understand, and I, too, am unafraid."

I was in Kate-ngan, an *ili* in the Municipal District of Besao, in response to an invitation issued by the old men of the town to come and teach them about Christianity. Throughout the day and night they asked me many questions. It was a beautiful moonlight night and I had been telling the men many of the legends of the star constellations. One of them said, "Apo padi, you Americans know everything. Tell us, what causes earthquakes?"

I tried to explain. They listened atten-

CHURCH INTERPRETS LIFE TO THE IGOROT

tively. A short pause followed my explanation and then, "But then if that is true, there is no need for us to destroy a house if we feel an earthquake just after we step into it? And if we are building a house, and an earthquake occurs during course of construction, we do not have to destroy the house and begin anew?"

"Of course not," I said, "why do you ask?"

"Our ancestors told us," came the reply, "that earthquakes are caused by evil spirits, and that great misfortune will come to those who feel one just after they have entered their houses or who are building houses, unless they destroy their houses."

I celebrated the Eucharist under a majestic mango tree the next morning and gave a long instruction on the Christian doctrine of God. All through the service, and all through the instruction I heard muttered comments, "*Oen, gawu-gawis mo nan pamatimi.*" "*Gawi-gawis nan kina-Christiano mo nan kina-Igorot.*" ("Yes, this is better than our beliefs." "Christianity is better than the Igorot religion.") After the service, the spokesman of the

elders arose to speak. At great length, he thanked the Church for sending me to them. He told me that for many years they have been doubting the validity of their old worship. "Our religion," he said, "is a religion of unhappiness and fear. We have observed that Christian Igorots violate the old customs without being punished. We know why, now, for the Christian God is a God of love. We will build a church. We want you to come often to teach us. We want to be Christians." Today, eighteen months later, we have a church in Kate-ngan, built by those men, and those men are faithful worshippers of God.

It was in Palatong, a *barrio* near Sabangan. I was talking to a group of old men. "Tell me," I said, "you were young men at the time the Americans came to the Philippines, how does life now compare with life in those days?" "Padre," said one of them, "life was hard in those days. When we young men went for fuel we never knew whether or not we would return to our homes. We had to carry our shields and spears all the time. We did not dare go out alone for



ST. MARGARET'S CHAPEL AT TALALANG

An outstation of St. Paul's Mission, Balbalasang, this building was erected with a gift from the girls of St. Margaret's School, Tokyo. These outstation chapels are an important factor in the evangelization of the Mountain Province

THE SPIRIT OF MISSIONS

fear of the enemy. Sometimes a man from an enemy town would steal up to the very edge of the town and kill one of our women as she worked in the camote fields. When we did not fear the enemy, we feared the spirits. Now our children attend school with children from towns that were once unfriendly. We help our former enemies in building roads and ditches. We do not fear the spirits. It was unhappy in the old days, it is much better now."

I was returning from an outstation trip. As we approached Sagada I noticed a new galvanized iron roof being attached to the skeleton of a new style native house. My Igorot companion cried out, "More beauty for Sagada!"

I laughed and said, "But that is a hideous roof. The native grass roof is far more picturesque!"

"Yes," he replied, "but you have never lived in a grass-thatched house. There are many insects, and the insects attract the rats, and is it not true that rats spread disease?"

But the tourist knows nothing of this. How can he? He is not close to the people. And yet he forms judgments hastily. Why is he so bitter? Does he not know that "humanity moves forwards and not backwards; a social order may come to a catastrophic end but it can retrace its steps?" Whether he likes it or not, whether we like it or not, "in these days, a primitive culture is a burning house." A new house is being built. Is it to be reared on foundation stones of material values only, or is it to have some spiritual values at its base? The missionary civilizes. To be sure he does. But he does so because he knows that if he does not someone else will. There is gold in these mountains, and where there is gold, there will be the white man anxious to mine it. And the white man, whatever his occupation, sets a standard the Igorot will want to imitate.

"Civilization," as the word is used by some of those who resent its being brought to the Igorot, seems to be defined as the act of putting trousers on a pair of bronzed legs. I need only mention that the Sagada mission school has a great deal of gee-string material in its storeroom and no pants, and that lowland Government teachers and health officers have been known to call semi-naked Igorot pupils "monkeys" and "pigs" because of their very sensible refusal to wear trousers, to show that the Christian teacher declines to consider the wearing of pants an essential or desirable feature of the civilization he introduces. Civilization is, rather, the adjustment of man to the world about him so that he may become an intelligent master of nature rather than remain a helpless and ignorant creature within it. A civilized man is one who understands the place of man in the world, and is prepared to take that place and assume the responsibilities it puts upon him.

Those who dislike the missionary because he civilizes the primitive people are usually "tired" of a civilization (yet they would not leave it) which seems to them to fuss and fume but never to arrive. They envy the imagined placid existence of the uncivilized man. Yet, they would withdraw the one agency which is trying to interpret for this primitive man the meaning of life, which is trying to give him something real on which he may build his life and culture as Western culture inevitably pushes in destroying his own. They would permit the day to come when the Igorot, no longer primitive, with not a vestige of religious faith of any sort, is thrown into a new and wilder world to seek a place among the hordes of people who can worship nothing but themselves, their own ideals, their own ambitions, for they have nothing else, and when he loses faith in those, when he senses the futility of it all, what then is to be his fate?

Beginning in an early issue—The Church in Liberia—A series of distinguished articles on the topic for mission study.

Read a Book

Recommended by the Ven. J. H. Townsend

Our guest contributor this month, is the Archdeacon of Camaguey, Cuba, the Ven. J. H. Townsend. Archdeacon Townsend, who for six years was rector of All Saints' Church, Guantanamo, and is now doing an outstanding work in his Province, discusses *The Pageant of Cuba* by Hudson Strode with an insight and understanding of Cuba affairs gained through a dozen years spent in intimate contact with Cuban people. Churchmen who during recent months have studied the Church in Latin America or have followed Bishop Reinheimer's series on our Caribbean Mission in THE SPIRIT OF MISSIONS will find this book of especial interest.

“**A** THOUSAND TONGUES would not suffice to describe the things of novelty and beauty I saw, for it was all like a scene of enchantment,” wrote Columbus on his first voyage to Cuba. And here in *The Pageant of Cuba* by Hudson Strode (New York, Harrison Smith and Robert Haas, \$3.50) there is spread before us the whole colorful scene of Cuba's enchanting and distressing history from Columbus to Batista.

The history of the first years is sketched rapidly, Columbus setting forth from Spain, with two Britishers in his crew incidentally, and at last dying “rich in wonders seen, but poor in the goods o' men.” The period of the *conquistadores* and the extermination of the Indians follows. It is interesting to note that one of our clergy, the Rev. J. B. Mancebo, is one of the few Indians left in the Island today. Cortes sails for Mexico; the house from which he went still stands in Santiago. Drake and the buccaneers take great interest in the wealthy and growing country; Havana had a population of twenty thousand fifty years before the

Pilgrims reached their New England haven, when cities like Sancti Spiritus, Camaguey, Bayamo, Santiago, Baracoa were more than a hundred years old. The heroic priest las Casas and the good governor of the same name receive their mead of praise and honest Tacon who failed because he was not *simpatico*. The black slavery begun in 1521 and reaching until now (I have talked with old Negroes born in Africa) brought a growing mulatto creole population and growing sadness. (Creole by the way does not mean of mixed race but something typically native. Cuban sugar and Cuban cigars are real creole products.) The Yankee slave traders did a thriving trade in black gold but all was not well in Cuba. One follows the growing discontent, the death of the mulatto poet and the general of the Spanish army who gave their lives to free Cuba together with a Kentucky Colonel (a real one). The mistake they made was to believe that the people would rally to them and fit their actions to their big talk. But the people melted away in 1850 just as they did in 1931 at the landing of the Gibara expedition. In 1868, came the Ten Years War for independence and the freeing of slaves for the first time.

With the war of 1895 (not '98 as we always think) the story approaches our own times and *The Pageant* grows more detailed. The events leading up to American participation are impartially set forth with the successes by land and sea. When peace was made, the veteran Calixto Garcia who had been fighting since 1868 for freedom was so coolly invited that he refused to go to the ceremonies of surrender.

After victory and peace came the difficult years for a people unprepared to govern themselves. The discovery and

conquest of the yellow fever germs and the beneficent rule of Leonard Wood are things of which we may always be proud, as may well be the Cubans of Estrada Palma. Of Taft and Magoon and interventions we may not be so proud nor can the Cubans be of that period with the cockfights and lotteries, politics and graft, and big business, which had only helped to free Cuba "the better to eat you, my dear." The history of the Platt Amendment is clearly traced.

With the War years and Marines in Cuba to speed up sugar production for the Allies, the post-war Dance of the Millions and collapse of the sugar business, the depression that started years before America's own, the succession of presidents, none good, but forgiven readily if they were *simpatico*, the climax of the book is reached with a vivid and true account of the rise and fall of Machado, harrowing and breathless years through which we all lived in the shadow of the Terror. The sensational rise of Batista is well described and that brings *The Pageant* down to date. It is a great book and helps one understand the swift changing scene. It could be well supplemented for hard facts and statistics by the Foreign Policy Association's excellent *Problems of the New Cuba*.

The Pageant of Cuba is well documented and Mr. Strode tells of the real Cuba outside of Havana with its back-

wardness, possibilities, and its graveyard of hopes. But Batista is very much in command and so far very good. No one thinks there is a democracy here but neither is there Communism nor Fascism, rather it is a benevolent military dictatorship. Batista's candidates were elected. I was in Nuevitas recently when one took office with a little harmless shooting at two a.m. and when *políticos* recently tried to tell the Army what to do in Camaguey they were politely kicked out of the Hotel Camaguey. These are straws which show which way the wind blows. Everyone is hopeful of four years of growing prosperity and public works and roads with Gomez as president and Batista ruling the roost.

The little man is feeling taxes, the foreigners are not very happy, and business is apprehensive but with all that Cuba is coming of age. "We have a republic," said Estrada Palma the just, "but no citizens." "The only difficulty," said Leonard Wood, "lies in their own temperament." The signs point to the birth of a real citizenry. In this the Church is beginning to count. The essential ingredient lacking up to now has been a real religious and moral feeling on the part of the masses. Voodooism and spiritism still abound but the Gospel is being preached and many are pressing into the Kingdom. It will have a far-reaching result on the history of Cuba.

St. Luke's Hospital is Manila's Best

THE FIRST observance of Hospital Day in Manila under the Philippine Commonwealth, resulted in the awarding of first prize among hospitals having a capacity of one hundred beds or more, to St. Luke's Hospital. Second prize was awarded to Philippine General Hospital, and honorable mention to Mary Johnston Hospital.

During Hospital Day the Manila hospitals were open to the public and many interesting demonstrations given. At St. Luke's, these demonstrations included hot foot bath as treatment for colds, sponge bath to reduce fever, physical examina-

tion for a child, laboratory test to determine some common diseases, and milk formulas for babies and young children.

During 1935, St. Luke's Hospital treated 2,659 patients, more than fourteen per cent of which were cared for without charge. Nearly two hundred maternity cases were admitted, and 965 operations performed, of which nearly ten per cent were free. Filipino patients numbered 1,951; Americans 369; Chinese 108; Japanese 106; and other nationalities 125. The free dispensary treated 27,609 patients in 303 working days.

Why Missions?

An Answer for Today by Ralph W. Hollenbeck

HOW OFTEN have we heard, "Go ye therefore, and teach all nations . . . , to observe all things whatsoever I have commanded you:" but have done very little about it. Is it not because we do not know just how to go about it? Possibly the greatest difficulty is in the scope of the task—national, international, and world-wide—and we shrink from the intensive study necessary to understand the Church's Mission to extend the Kingdom of God on earth. The mere mention of missions gives some folks the "jitters." Their first thinking is in terms of finances (and it is well to have that firmly implanted) and they fail to see the superb opportunity for service and, because of lack of information or proper understanding, seldom are able to appreciate missions as one of the greatest joys of Christianity.

In order to understand the Mission of the Church, it seems worth while to get back to the basis and review certain first principles with regard to religion. Man is naturally a religious animal. To satisfy him he must be given an opportunity for worship. To the Christian that opportunity should come through channels ordained by Christ and in harmony with his teachings. Insofar as that opportunity to worship on the highest plane is denied, we encourage a paganistic world. Hence the Church has provided a program affording an intellectually sound philosophy of life, not perverse to reason, which, in devotion to its Master, it seeks to make available to all men everywhere.

The Church through its members has been successful, insofar as it has been able to carry the burden, so to influence through missions, the course of life according to those high ideals and principles necessary to the happiness of humanity. But a large percentage of the

people of the world is without this privilege and is not yet touched by Christianity, while right within our own living circle all have the opportunity but a great proportion neglect to take advantage of it. Look out your window to that far away less pretentious section, the living quarters of the less fortunate, or just glance over into the great imposing building and visualize the many lives within that small radius who possibly need and want the help and inspirational contact from a mission. At times we need some extra pressure to keep these opportunities and responsibilities awake and the Forward Movement is helping in this. The fundamental principles of the Faith remain just as steadfast and the opportunity to carry on the Church's Mission just as imperative now as when at our baptism we were committed to them. Then let us share with pride, joy, and honor, the more abundant life of our Lord Jesus Christ with "all nations"!

Brugler Rest House

THE BRUGLER Rest House which was recently given to the National Council by Mrs. Charles Edward Brugler (see THE SPIRIT OF MISSIONS, June, page 277), will be opened and ready for use early in July. The house situated in Westchester County on Rye Lake about three miles north of White Plains, is intended to provide active clergymen and their wives, and other active Church workers, with a quiet place where they can go for a rest. Board at the Rest House has been fixed at two dollars a day, and, for the present, stays at the Rest House will be limited to periods of not exceeding two weeks. Applications should be sent to Mr. Richard P. Kent, Secretary, Brugler Rest House Committee, 281 Fourth Avenue, New York.

The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., *Chairman*
223 West Seventh Street, Cincinnati, Ohio

ONE OF THE several means employed for "the reinvigoration of the life of the Church" has been the issuance by the Commission of the daily Bible readings with comments, practical suggestions for Christian living, and prayers in *Forward—day by day*. This booklet has been widely distributed; altogether 3,625,000 copies have been bought and paid for. Wherever the distribution has been done wisely, and has been in some way personalized and carefully explained, splendid results have followed.

In addition to regular congregations from coast to coast, this manual goes into prisons, reformatories, hospitals, sanatoriums, camps, schools, and to the employees in business houses.

Translated into Japanese it has been distributed to 271 congregations in Japan. It goes to every one of the Church's foreign mission fields. Used in Canada, it goes into homes of struggling and scattered settlers far to the North. To the isolated in our own land it proves not only a tie which unites them to God, but to their own fellow Christians in this communion around the world. Transcribed into Braille it brings cheer and spiritual stimulation to 1,400 blind. It has helped forward the habit of daily listening to the voice of God in thousands of lives. Much of the blessing which comes from the use of *Forward—day by day* is due to the fact that we are seeking Him and His will together.

NOT A FEW earnest Churchmen and Churchwomen, deeply concerned about the preservation and extension of the Church's missionary service have been hoping to see definite results in the support of the missionary work of the Church from the emphasis upon sharing as one of the steps in the Disciples' Way.

A clerical member of the National Council reports that he and his vestry approached their recent Every Member Canvass with considerable foreboding. The large givers in the parish had either died or their giving power had been much reduced. To the delight of the canvassers, however, the Canvass went well over the top and they attributed it to the widespread use of *Forward—day by day* in the parish and its effect in the deepening of personal religion and the sense of personal responsibility. So convinced was one of the vestrymen that he purchased 1,200 copies of *Forward—day by day* for distribution in the church on Easter Day.

From a smaller parish a rector writes of an amazing advance:

As a result of the Forward Movement and the deepening of the people's interest, the pledges for the current year for parochial and missionary purposes have more than doubled; growing from \$5,000 to \$11,000.

From a parish in Kentucky comes another testimony:

Our offerings for missions have grown in the last six years (the depression years) from \$200 to \$1,380. The real jump has come in the last two years, which we attribute to the Forward Movement.

Surely discipleship rightly understood means among other things the lifting of our giving from a grudging acceptance of quotas and campaigns for funds to a joyous sharing of our money, our time, our personality, or whatever we have, with Christ and for Christ. The Forward Movement would have us learn to ask ourselves how much of my money, how much of my time, how much of my effort do I spend upon myself and how much do I give to God. It would help us to the conviction that unless Christ has our all we are not placing ourselves where He can use us.

The National Council

Conducts the General Work of the Church between Sessions of the General Convention and is the Board of Directors of The Domestic and Foreign Missionary Society

Transacting the Church's Business

MILK FOR St. Barnabas' Mission to Lepers, Kusatsu, Japan; wire fencing; X-ray and medical supplies to Liberia; electric ice box to China; books for Kuling; laundry soap and sewing sets to House of Bethany, Cape Mount, Liberia; Hymnals, Prayer Books, and vestments to St. John's Industrial School, Cape Mount, Liberia; surgical dressings and operating gloves to St. Luke's International Medical Center, Tokyo; surgical dressings to Church General Hospital, Wuchang, China; surgical dressings, and salt fish to St. Luke's Hospital, Shanghai; cultivators, rakes, lawn mower, sickles, vegetable seeds, dishes, mason jars, asphalt floor tile, slate roofing, pump, lamps and chimneys, and certificates of graduation to Julia C. Emery Hall, Bromley, Liberia: health for the sick; comfort for the weary; knowledge for the ignorant; relief for the suffering; protection for the worker.

These are a few of the shipments, financed by the gifts of the Church, passing through the Church Missions House on recent days.

While these were going forward Letters of Credit or checks were being sent to other fields, conveying funds to pay appropriations, to build a hospital, to erect a school, to operate a school, to pay a doctor's salary, to educate a girl, and the like.

These days are typical of others, as every mission field is served through Church Missions House.

There is another side: the gifts which make all this possible. Payments against Expectations, credits against pledges for the deficit, specials—from a boys' class for Bishop Bentley's dogs in Alaska, from another to purchase a dog sled, a scholarship for a boy in Liberia.

To contributors and missionaries alike the Church Missions House becomes a center and offers facilities developed during long years of experience in transacting the business of the Church's Mission.—J. E. W.

A MOST ENCOURAGING financial message was sent to the Church with the beginning of June. Of ninety-nine dioceses and missionary districts, sixty-three on June 1, had paid the full amount of Expectancies due on that date. Last year only fifty-five attained this distinction. Payments to June 1 were \$41,980 greater than during the same period of 1935. Total receipts for the year to the same date reached \$510,146.69, a splendid increase, and the Treasurer was able to pay \$100,000 of outstanding loans.

"The great thing we do together in the Episcopal Church is the support of our domestic and foreign missionary work. . . . It is great to do things together."

Domestic Missions

THE RT. REV. FREDERICK B. BARTLETT, D.D., *Executive Secretary*

Negro Layman Starts Mission

SOME SIX OR eight months ago one of our colored laymen told me of a community some five miles from Columbia where he believed there was a good opening for a Sunday school. He asked my consent to make a beginning and I gladly gave it.

Soon he informed me that he had made a start. I offered to buy him what books he needed. He said they would pay for their own books. Sunday by Sunday he went to the little building that had been loaned for the purpose. He took others with him, his wife when her health permitted. He sent me a picture of the Sunday school assembled outside the little building. I told him I wanted to go out some Sunday to visit the school. A date was set, but before the day arrived the building he had been using was taken for another purpose. The little school was homeless!

A colored family, not members of our Church, let him have a room in their little house. When the appointed day came it was bleak and rainy. I asked if it was any use to go on such a bad day. "They will be there," he said. I found out later that he had been out that morning to assure them that I would come. They were there! Twenty-three, mostly children but some adults, and a number more who would have come in if there had been room. When those twenty-three—twenty-five, with him and me—were packed into a room about twelve by fourteen, it was a close fit.

We had a short session of song and prayer, and I made a short address. I told them we were going to try to do something for them before long, perhaps build them a little place in which to worship. Then I went on to my next appointment while the leader stayed to plan for another event.

Just a layman of very limited means, busy all the week, with a wife who has been an invalid for months, but he goes every Sunday at his own expense to take the Church he loves and believes in to these people who need it and welcome it so gladly.

There is not a community but offers an opportunity for doing the same sort of thing. We have an idea that our people are "adequately churchied." The well-off may be, but in every community there are poor and humble folk who are forgotten and children who are not reached by any Church.—K. G. FINDLAY, *Bishop of Upper South Carolina.*

THE RT. REV. S. ARTHUR HUSTON, Bishop of Olympia, has dedicated the remodeled and enlarged building of St. Paul's Mission to the Japanese in the White River Valley of Washington, the only Christian work among a population of 1,500 people. The improved building contains a chapel and four schoolrooms, ample accommodation for Church services, work for young people, and a community school. The Japanese also conduct their language school of 150 children here. It is hoped soon further to improve the mission by the erection of a parish hall which will provide more adequately for the social and recreational features of a well balanced program. The Rev. J. B. Pennell of St. Peter's Church, Seattle, visits the mission once a month for a celebration of the Holy Communion. Other work is carried on by Deaconess Margaret Peppers and Dr. Paul Shigaya. This leadership frees the congregation from its dependence upon St. James' Church, Kent, where, under the Rev. R. J. Arney, they had heretofore worshipped.

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

DO ANY OF my friends around the Secretary's Desk know a book by John Oxenham, the English Roman Catholic poet, entitled *The Man Who Would Save the World* (New York, Longmans, \$1.50). It was published in 1927 but only came into my hands during my convalescence. It is not history. It is a story, "fanciful"—some may say, "impossible," "improbable." And yet for me at least, there was and is a deep and abiding appeal in the purpose and method of the hero of the book, Colonel Carthew, a World War veteran. Whether or not Colonel Carthew's plan would ultimately work out in all its details, there can be no question about its central feature. This provided for the enlistment of people who would regularly use this simple prayer:

Our Father in heaven we pray thee to
send into our hearts and into the hearts
of all men everywhere the Spirit of our
Lord Jesus Christ.

Mr. Oxenham himself recognizes the difficulties in the way. His dedication of the book reads,

To
ALL YOU
Who realize the world's great Need
This book
In the hope that
Though the man be not yet found
The spirit of him—and HIM
May yet prevail.

If there are some who have read the book, will they let me know what they think of it? I hope those who have not read it will look it up.

THE REV. J. A. MULLER, Professor of Church History in the Episcopal Theological School in Cambridge, Mass., has been at work for several years upon a biography of the Rt. Rev. Samuel I. J. Schereschewsky, sometime Bishop of China. He may fairly be described as

the Wycliffe of China. He, possibly more than any other person, was responsible for placing the Scriptures in the hands of the people of China in a version known as the Easy Wenli which could be read by persons other than the literati. Dr. Muller's work is nearly finished. He would be grateful if any one can lend him photographs of either the Bishop or his wife, letters from the Bishop or personal reminiscences.

A CAUSE OF rejoicing in our Nanking mission is the fact that recently two lectures were given over the Chinese National Broadcasting Station under the titles of Great Jesus and The Teachings of Jesus. These events were all the more significant because this station is under the control of the Central Tang Pu or the central committee of the Nationalist Party. The lectures were relayed as far north as Peking and as far south as Foochow. The Chinese text of the lectures was afterwards printed in the Weekly Broadcasting News. That certainly represents a great change from the autumn of 1927 when Bishop Sanford and I were in Nanking. Then we found St. Paul's Church commandeered by the Nanking Municipal Tang Pu. It was being used as committee headquarters. The Nationalist emblem had been pasted upon the front of the altar. Over the altar was a large picture of Sun Yat-sen. The people of St. Paul's were not permitted to use their church. Just before Christmas permission was given for a Christmas service. The Chinese rector felt it would be impossible to use the chancel under the circumstances then obtaining, so he erected a temporary altar at the west end of the church, enlisted the congregation in turning the pews to face it, and held the service with the people looking upon the Cross. Probably few people in this

THE SPIRIT OF MISSIONS

country, as they read of wars and rumors of wars, of famine, and other distresses in China, realize what a really great day of opportunity God has opened before His Church in China.

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THE CHUNG HUA SHENG KUNG HUI (The Holy Catholic Church in China) is forging steadily forward. The general statistics of 1935 compiled by the Rev. Montgomery H. Throop of St. John's University, Shanghai, show a total Christian constituency of 77,529, scattered through the eleven dioceses, and 709 stations. The Chinese staff consists of seven Bishops, 276 ordained ministers, besides many teachers, catechists, doctors, nurses, and biblewomen. The foreign staff numbers twelve Bishops and 86 ordained clergymen. The foreign women, other than the wives of missionaries, total 270, including doctors, nurses, teachers, and evangelistic workers. The offerings from congregations and students in educational institutions totalled \$246,000 (Chinese currency). Fees received for educational and medical work totalled \$2,288,000 (Chinese currency).

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BISHOP COLMORE tells me that a cabinet organ is very much needed for the Church of the Atonement at Quebrada Limon, Puerto Rico. The present instrument was badly damaged by a recent hurricane. Termites have completed the work of destruction. The Bishop hopes that there may be some parish in the eastern part of the United States that is equipping itself with a new organ and would therefore be willing to devote the old one to this mission purpose. The instrument would need to be in good order and of fairly good size, for the Church of the Atonement is a large building with a congregation of about three hundred people. They are all poor farmers. Their farms are in the rugged hills towards the interior of the Island. As I have looked out on them, I have sometimes wondered how the men working in them ever manage to stay on them. It seemed to me that the crops were grow-

ing almost horizontally instead of vertically. A Puerto Rico Churchwoman who recently visited Quebrada Limon, writes:

These people love music and miss their organ very much but they can not possibly afford to buy one. I wish we could get one for them, but all the missions in Puerto Rico are poor and this is not possible.

I will be glad to pass on any good news about an organ to Bishop Colmore.

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IN SPITE OF the fact that he is well on his way to his eightieth birthday, Bishop Rowe has begun a long journey in Alaska. He expected to spend part of May and all June visiting the south coast missions from Ketchikan to Anchorage. Then he will proceed in the interior probably spending the rest of the summer on the Yukon and its tributaries.

With Our Missionaries

ALASKA

Marguerite Bartberger and Gayle Wagner, R.N., a new appointee, sailed May 30 from Seattle on the *Yukon*.

The Rev. and Mrs. Claudius P. Shelton, sailed on June 20 from Seattle.

BRAZIL

The Rev. and Mrs. Albert N. Roberts and family arrived May 28 in New Orleans on regular furlough.

CHINA—SHANGHAI

Mrs. Walter Pott and children sailed June 12 from Norfolk on the *Peter Maersk* after regular furlough.

DOMINICAN REPUBLIC

The Rev. and Mrs. A. H. Beer arrived June 15 in New York on the *Coamo* and sailed June 17 on the *Berengaria* for England, on regular furlough.

HAITI

Sister Ruth Margaret arrived on May 26 in New York on regular furlough.

The Ven. Elio Najac arrived May 18 in New York on the *Van Rensselaer*.

HONOLULU

Captain Harold W. Smith of the Church Army sailed May 26 from San Francisco on the *Mariposa* to take up work in Honolulu.

JAPAN—NORTH TOKYO

The Rev. and Mrs. C. H. Evans sailed on May 1 from Yokohama on regular furlough.

PHILIPPINES

Hall A. Siddall, Jr., a new appointee, sailed May 23 from Seattle on the *President Grant*.

Religious Education

THE REV. D. A. MCGREGOR, PH.D., *Executive Secretary*

Unity in Worship, Work, Study, and Fellowship

DURING THE past few years we have been emphasizing the importance of the special interests of various age-groups. We have been recognizing that children need a different type of nurture from that needed by adults. But there is a danger that we will carry this to such an extreme as to create half-a-dozen unrelated programs in the parish. In many parishes there are several distinct groups of people who have very slight contact with each other. The adults have their program, the young people have theirs, and the children have still another.

A parish will do much better work for all if there are many points of contact between these various groups. The plans and programs may differ but may have common factors which bind them into a unity. This applies to the programs of worship, of work, of study, and of fellowship.

There can be a parish unity in worship if it is planned for. The rector can plan to make some specific line of thought the dominant theme in his sermons for a month or for a season and he can give varied expression to this theme in his work with the young people and with the children as well as in the pulpit on Sunday mornings. The Church Year is a tremendous help to such unification. The themes set by the Forward Movement and the topics for meditation and prayer announced in *Forward—day by day* also provide an opportunity for sharing in thought and experience. The use of similar prayers and hymns for limited periods will help to a community of worship.

Special recognition of special groups in the Sunday services will help to make the members of these groups conscious of being parts of the whole Church and will also awaken an appreciative interest in them on the part of others. Far too

often the people in our parishes ignore the existence of all groups except the one to which they themselves belong.

In the work and activities of the parish there is an opportunity to create a unified whole. People are interested in the things that they are doing. If each organization in the parish is working at a separate task by itself the way is open to disunion. But if plans are made to correlate the activities of the various groups a feeling of real parish unity can be found.

Work for the Church's Mission provides an occasion for working for a common end. Guild, Auxiliary, Church School, and Young People's Society can each take part of a project to provide for some mission. Mothers and children can work together for the Christmas Box.

The Every Member Canvass can be a joint activity of all the members and organizations of the parish. There is a danger that if it is left to the vestry it will appear as merely a drive for money. But if all have a share in it in some form it can be a living experience of unity.

The editing and publishing of a parish paper can be a heavy burden to the rector if he does it alone; but if the responsibility is divided among many under his leadership it will mean much to those who are allowed to participate. And it will probably be read much more widely.

A parish camp involves a great deal of work for somebody; but if the leaders plan carefully and distribute the responsibility widely all those who have a part in it will feel a common sense of achievement and will be drawn into a unity by this work.

Study also presents an opportunity for unifying the interests of the parish. There must be varying types of study for different age-groups but points of contact can be found or created. Special empha-

sis may be laid on particular subjects for a certain period. The Creed may be the center of interest for a month in sermon, discussion group, class, and parish paper. Or it may be World Peace, or The Meaning of the Church or Economic Problems or The Sacraments. By this means it is possible to arouse an interest which goes beyond the particular session of class or group. Members of different groups have a common topic of conversation.

A program of leadership training can be a great help in the unification of parish life. Especially is this true if the class concerns itself not only with its studies but with the application of these studies to actual conditions in the parish. Careful inquiry as to what our parish needs and how we can meet these needs will awaken in the members of the group a new sense of the parish as a unity.

The fellowship life of the parish is also of great importance. Parish gatherings, suppers, pageants and dramatics will help to fuse the group into a unity. It is the work of the Church to make people brothers, but before they can be brothers they must be friends. Parish gatherings where bonds of friendship are woven are powerful forces in nurturing Christian living.

The time and thought spent on working out a program for the parish which will create points of contact between all the people of the parish in worship, work, study, and fellowship will prove to be a rich investment.

N.A.L.A. REVISION

FOR MANY YEARS the National Accredited Leaders Association has served the Church as an agency in leadership training. A new and thorough revision of the N.A.L.A. has been made this year and the new regulations will come into force on September 1, 1936. The pamphlet setting forth the new plans is now ready for distribution and may be obtained from the Department of Religious Education, Church Missions House, 281 Fourth Avenue, New York, N. Y., by asking for No. 4600.

College Work

THE REV. T. O. WEDEL, PH.D.,
Secretary

THOSE OF US interested in student work in the Church sometimes make nuisances of ourselves in shouting about its primary importance and about the sad fact that it is still a neglected missionary opportunity. We are like Cato in ancient Rome, with his endless reiteration "*Carthago delenda est*"—Carthage must be destroyed. But Cato achieved his end.

It is heartening on occasion to find a writer of prominence agreeing with one's own fanaticism. Canon F. R. Barry, in his recent book, *The Relevance of the Church** (New York, Scribners, \$2.50) has a magnificent passage on the importance of the Church's work in our colleges and universities:

Christianity will never again be strong till the Church has regained the allegiance of the educated and professional classes. We have been far too ready to assume that they are outside the scope of its ministry. Such a policy is suicidal. A terrible nemesis waits for any Church which neglects its ministry to the universities. The close relation of Church and University has been one of the most profound influences in our national life and religion. It is only when he travels in other countries that an English parson can fully appreciate how much this has meant both to Church and State, and how ruinous would be its severance. It is hardly too much to say that it is this educational tradition which more than anything else has saved Britain from the *Kom-somel* and the *Hitler-Jugend*. At its peril will any Church forget the student class. After all, the whole of the next generation will have its attitude to life molded by the men and women who are today in the colleges. If there is one suggestion which our Church may venture to offer the Church in the new countries, it is: Put your picked men in your universities. Students are a special constituency, and their needs are not satisfactorily provided for by the ordinary parochial machinery. Yet there is nothing which will count more in providing Christian leadership in the parishes as well as in education and public life. There is no cause with a stronger claim on Christians, whether in new Churches or old, than the due endowment of ministries to students.

*This book will be discussed by the Rev. A. C. Zabriskie on our Read a Book page next month.

Department of Publicity

THE REV. G. WARFIELD HOBBS, D.D., *Executive Secretary*

THE WOMAN'S AUXILIARY in the Diocese of Florida believes in publicity, and tells its members how to go about it. This is from their 1936 Year Book:

Suggestions of the Department of Publicity must necessarily call attention to the importance of the right kind of publicity in promoting the Church's work. The "Written Voice" of the Church can, and should, be made a very potent factor in carrying the news of what has been done, and what is yet to be done, in all phases of the Church's life.

Perhaps we had best define what we mean by the right kind of publicity, lest we be misunderstood. Church publicity should have as its first objective, not the promotion of any specific event in the Church's life, but rather the promotion of the life of the Church as a whole as she seeks to fulfill the mission with which she has been entrusted by Her Master. With this conception of our responsibility as factors in the educational and evangelical program of the Christian Church we shall see to it that no printed word that emanates from us is undignified, cheapening, or out of harmony with the whole genius of the Church.

May we put it this way—"Church publicity is the process of making information public, to the end that men's opinions and conduct may be influenced toward the purpose for which the Church exists."

Now for a few suggestions to publicity officers in the diocese:

1. To the diocesan chairman should come, through the district chairman, reports of all district meetings and anything else that occurs of special interest in the branches of their jurisdictions.

2. To the district chairman should go items of exceptional branch interest and activity.

What of the duties of the parish chair-

men in addition to the above suggestions?

1. Consult with the rector of the parish—perhaps he will be glad to have you serve as publicity agent for the whole parish and thereby greatly increase the scope of your work and the service which you may render. If your offer is accepted, the following suggestions will be applicable to parish as well as Auxiliary life.

2. Notice should be sent to the local press before each meeting of the branch, outlining the program for the ensuing meeting. When events seem to demand it, articles should also be prepared and sent to the local press after meetings have been held.

3. A church bulletin board should be maintained, and kept up to date with news of general interest and concern.

4. Subscriptions to THE SPIRIT OF MISSIONS and the general Church papers from members of the congregation is a valuable field of publicity service.

5. Sometimes it is advisable for the department of publicity to organize and maintain the group system within the branches, or better yet, the parish, for the purpose of communication in times of need.

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The Scratch Pad, mimeographed bulletin issued by the Ohio diocesan Department of Religious Education, is a fine example of what can be done in the way of helpfulness at little cost, by a group that understands its function and determines to fulfill it. Colored paper is used with cut-out corners; binding is simple wire-stapling, and the average issue is ten pages. Apparently it is the intention to issue *The Scratch Pad* at each season of the Church year. The material includes practical suggestions, teachers' helps, services, reports of commissions, religious education news, statistics. A fine piece of work!

The Field Department

Executive Secretary

Promotional Plans in Diocese of Pennsylvania

ONE OF THE most significant results of this year's special appeal to prevent further cuts in our missionary work is the determination on the part of the Bishop and clerical and lay leaders of the Diocese of Pennsylvania to build up missionary interest and support to a permanently higher level. Toward this end definite plans of promotion and missionary education were adopted and put into effect. On March 30, a conference of clergy and lay leaders met under the chairmanship of George Wharton Pepper. He reviewed the tragic decline during the past five years of missionary giving in the diocese and then said:

This situation in the business world would mean that we were headed for bankruptcy. In military parlance it means that the Diocese of Pennsylvania is in full retreat and that the retreat is seemingly to become a rout. Yet here we sit—just as smiling and complacent as if we were gaining ground on all sectors and as if the forces of evil were in headlong flight. There is something seriously amiss. We have the force and we have the resources. *The trouble is we do not really believe in our cause.* What we need is not an increase in our material resources, but an inspired determination to stop this cowardly retreat and turn defeat into victory.

At this meeting definite plans were laid for an intensive effort beginning this spring and carrying through the fall to culminate in the Every Member Canvass in November, with the purpose of arousing the whole diocese to a new sense of its responsibility and opportunity. These plans were adopted:

Spring

Sundays—April 26 through May 17—Missionary addresses by representatives of the National Council, Missionary Bishops, and missionaries in sixty parishes.

May 3 and 10—Lenten Offering Presentation Services in the six convocations of the diocese. Speakers—Bishop Casady, Bishop Bartlett,

the Rev. G. W. Hobbs, the Rev. D. A. McGregor, and the Rev. T. O. Wedel.

May 4—Dinner given by Bishop Taitt for delegates to the Diocesan Convention. Speaker—Lewis B. Franklin: Subject—The Church's Program.

May 11—Brotherhood of St. Andrew. Speaker—Bishop Casady.

May 12—Junior Woman's Auxiliary. Speaker—The Rev. T. O. Wedel.

May 16—Annual meeting of the young people. Speaker—The Rev. G. W. Hobbs.

May 12 through May 28—Six convocation meetings. Speakers—Lewis B. Franklin and Bishop Cook. During this period many missionary addresses to parish Auxiliary groups.

Autumn

On each Monday evening during October, Field Department conferences to be held in each of the six convocations. Programs for three of these meetings will be The Missionary Work of the Church at Home and Abroad. Program for the fourth meeting will be The Every Member Canvass.

October 21—Mass meeting in the interest of the Missionary work of the Church.

November—The Every Member Canvass.

To insure the permanency of this diocesan-wide effort, Bishop Taitt in his message to the convention, meeting in early May, appointed a committee on missionary research. This committee was made responsible for "finding ways and means of interesting every member in the Church in the souls of people everywhere in the world." With this special committee at work, it is confidently expected that the Church in the Diocese of Pennsylvania will be inspired to renewed interest and support of the missionary enterprise and that the renewed life and fervor in this great diocese will be caught by other areas in the Church and begin a new era of advancement and progress in making "Christ regnant in the whole range of individual life and in all human relationships."—ERIC M. TASMAN.

The Woman's Auxiliary

GRACE LINDLEY, LITT.D., *Executive Secretary*

More About the United Thank Offering

IN THE SPIRIT OF MISSIONS for April the Woman's Auxiliary page carried the suggestion that a checkup on methods of promoting the United Thank Offering is not only valuable but necessary; particularly so in the middle year of a triennium.

The annual report for 1935 of the Diocese of Southern Ohio, shows a type of checkup that would be useful in other dioceses and missionary districts. Several pages of the annual report are given up to a type of parish report which reveals at a glance the giving of the women of each parish and mission to the work of the Church. This report is particularly valuable in indicating the interest developed in the United Thank Offering. Items such as the following are a part of each parish and mission report: "Number of women in parish," "Number in Auxiliary," "Number giving to United Thank Offering," "Amount of United Thank Offering." A study of these reports shows that thirty-five per cent of the women communicants of Southern Ohio are contributing to the United Thank Offering. A few parishes have more contributors than the total number of their women communicants and would rate 111 per cent, 108 per cent, and 103 per cent in their per capita giving, while the lowest parishes would rate 14 per cent and 12½ per cent. An interesting point is that the amount per giver is usually higher where the percentage of givers is large.

An excerpt from a recent report from the new United Thank Offering Treasurer of this diocese gives a picture of a treasurer at work in such a setting:

I have, as you know, been in office only since January so have almost nothing to report except that I decided that I would like to meet all the parish treasurers as my initial move and so have been traveling about the diocese. I have visited thirty-three treasurers in their own territory, have

met eleven more at meetings, and have reached every treasurer in the diocese by telephone or letter. I hope to have seen every one of the treasurers before the end of June and am trying to get a blue box into the hands of every woman in every parish or at least into every household. Our slogan is: Every woman in every parish a supporter of the United Thank Offering by the time of the General Convention.

One of the results of the United Thank Offering is shown in a letter from Bishop Mosher:

The mail this morning brings me a draft for twenty thousand dollars for the new building of the Girls' School in Bontoc . . . Mr. Urakami, the contractor, says he thinks he can have the building finished in four or five months. By the time the rains begin it is probable that most of the building will be roofed and work can continue whether it rains or not. . . . We must complete one-half of the building first, and then the girls will move into that half while the old school is torn down and the remaining half of the new building erected. . . . That is the only way we can build without closing the school for a matter of several months, which is something we cannot afford to do.

I wish it were possible for me adequately to express the gratitude we feel for taking three missionaries and all the girls in the school out of a building that is dangerous and putting them into one that will stand for decades to come. The old building was erected twenty-odd years ago when funds were low and it never was really strong enough to withstand the typhoons. Ten years ago we began finding ravages of white ants. Only a few months ago two new nests were found. They were trailed in different directions to various parts of the building. A good typhoon might quite possibly blow the building down altogether. The United Thank Offering has saved us from all of this worry and danger and now we can go ahead, carrying on our natural work without thinking all the time that some catastrophe is going to happen.

The U.T.O. in the Diocese of Newark, this year, is nearly two thousand dollars larger than last year.

American Church Institute for Negroes

Auxiliary to the National Council

THE REV. ROBERT W. PATTON, D.D., *Director*

IN MAY THE Institute celebrated the thirtieth anniversary of its founding. One of the most outstanding organizations in America interested in the education of Negro youth, it not only has the confidence of the Church but all the educational foundations and many individuals of the other communions glory in the work which it is doing so well. Besides conducting its nine schools with a total annual enrollment of nearly eleven thousand students, the Institute is working to help white people in both the North and the South have more sympathetic understanding of the Negro and his aspirations. The Institute fully realizes that unless white people achieve a new attitude toward the Negro, the struggles of Negro youth to attain education and training will be of little avail. Hence it is gratifying, year by year, to see how white people, particularly in the South, are showing a greater interest in the work of the Institute schools both by their respect for the institutions themselves and by their gifts for the schools' continuance.

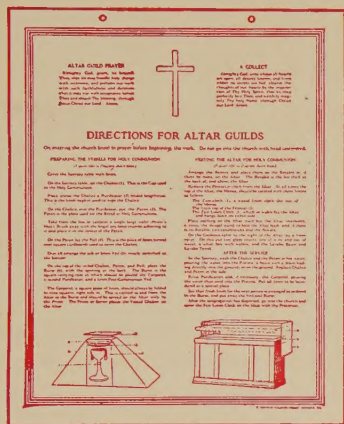
THE GIRLS' Trades Building at the Fort Valley School, Fort Valley, Georgia, funds for which were raised before the depression, will soon be finished by the trade students of that institution and will fill a great need. The second story of the building will contain an apartment where white guests visiting the school will be entertained and their wants ministered to by students taking the course in domestic science. Fort Valley students in connection with their May Day Festival, raised \$502 for the institution's budget from among their friends and acquaintances, a larger sum than the student group has ever raised before. This is another indication that the Negro is not only willing to struggle for an education but also anxious to take his share of the responsibility in supporting every effort being made to help him.

THE STUDENTS at the Voorhees School in Denmark, South Carolina, have completed the building of a new chapel to be known as St. Philip's Church, which was made possible by a grant from the 1934 United Thank Offering of the women of the Church and by gifts from friends in South Carolina. This is a beautiful structure in every respect and has been entirely erected by the students who not only laid the bricks in its walls but also carved its altar and pews.

THE INSTITUTE schools have had a successful year although the struggle to keep expenditures within the amount of income has been a difficult one. Student enrollment was good; morale remained at a high level and worry over finances was not reflected in the fine work accomplished. Recently each school has been appraising the results of its courses and one institution this past year made a survey of its recent graduates to learn whether or not they were employed and found that none of the alumni written to was without lucrative work. In view of the fact that more Negroes have been on relief in the past few years than ever before, this speaks well for the thoroughness of the training this school has been giving its students.

THIS PAST YEAR, Mrs. Charles W. Brooks, wife of the principal of St. Mark's School, Birmingham, Alabama, instituted a new course designed to train a selected group of girls as cooks, maids, and general housekeepers. Mrs. Brooks took twenty-four girls into her home for the course. Already, seven of these girls have been placed and have proved so much more capable than the average domestic help available in Birmingham that Mrs. Brooks is being telephoned continually for girls who have taken her course. These girls also command larger wages than the prevailing rate.

A New Altar Guild Card



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